THE BOOKE of Wysdome: Otherwyse called the Flower of Vertue: Following the Authority of auncient Doctours and Philosophers, denyding and speaking of Vices and Vertues, with many goodly Examples, wherebye a man may be ayded or displayed, with the manner to speake well and worshipfully to all Folke, of what estate soeuer they be.

Translated fyrste out of Italyen into French, and out of French into Englishe, by John Larke.

¶ IMPRINTED AT London in Fleetestreate, by Hugh Iackson.

THE

¶ Theſe be the Authors Names of this Booke.

The Byble.
S. Barnard
S. Thomas.
S. Gregory.
S. Syluester.
S. Auſtine.
Chriſoſtome.
Maſter of the Sentences.
Tully.
Sidrac.
Alexander.
Seneca.
Ariſtotle.
Socrates.
Pithagoras.
Bracco.
Iuuenall.
Plato.
Boecius.
Hermes.
Cato.
Orace.
Varro.
Ouid.
Dogmes.
Priſcian.
Macrobius.
Homer.
Caſſiodore.
Epheſi.
Lucan.
Ipocras.
Terence.
Longin.
Origin.

Ptholomeus.
Auicen.
Sotozanus.
Argelicus.
Bernicus.
Sedechias.
Erodi.
Bede.

Plato.
Galicus.
Barbalicus.
Duliane.
Innocent.
Ciuill.
Galien.

Bed

¶ Thele putteth in many goodlye Examples.

Sir William Stanley

¶ To the Reader.

THree thinges there be, vse them who can,
That are acceptable to God and to man.
Say well, and doe well, we do them call,
And alſo beleeue well, the beſt of them all.
Thy ſay well, that is ſhed in Wyſdome ſhoote,
The Wiſe man is ſoone diſcerned from the Foole
In that he hath learned, why, what, where, how,
To vtter his talke, & ſpeake to edifie man, [when.
So that his talke ſhall neuer offende,
But pleaſe euery one from beginning to the ende
But yet for a man this cannot ſuffyce,
Onely in worde and talke to be wyſe.
And therefore doe well muſt alſo be had,
That maketh a difference betweene good & bad.
And ſay well with out do wel, hurt ful hath bene
But do wel, without ſay wel, may ſcarcely be ſeene
But if that both theſe are ioyned together,
Then ſafe goes thy ſhip with the tyde & the wether
For which two together, if thou do vſe, [ſlide
Then ſalten thy Inkhorne to ſay on this Booke.
And Water ynough, here ſhalt thou finde,
Without any rocke, ſhelf, flat, gulfe, or Wonde.
But euen a ſweete calme, whereby hence to ſayle,
To the Port of beleeue well, with happy wynde.
Which if thou attayne, then ſure may'ſt thou ſay,
Of lyfe euerlaſting thou knoweſt the way.

FINIS.

¶ Here

Here beginneth the Table of this Boke.

THe Authour sheweth how a man or a woman ought to bee adorned with vertues, and how that Prudence ought chiefely and fyrst of all rule and gouerne the creatures, the fyrst Chapter.

The seconde Chapter sheweth how Prudece is cheefe Buckler and defence of all Vertues, and of the great goodnesse that may come of the same to all persons, after the auncient Philosophers.

The fowerth Chapter sheweth, how Folye is contrarye to Prudence, and how Folly is deuided into many partes of the man, also the maner to know the Folye by the deedes, and the wyse man by his workes.

The

The .v. Chapter sheweth howe Temperaunce is one of the Flowers of Prudence, & howe he that hath it in him, maye resyst and withstand many euils, after the sayinges of the wyse men, in the Chapter going before.

The .vi. Chapter sheweth howe Distemperaunce is contrarye to Temperaunce, and how it is the principall cause of all euill.

The .viii. Chapter sheweth how the Authour speaketh of Loue of Benevolence, and of Deliberation, and how of Loue he maketh fower Chapters.

The .ix. Chapter sheweth, how the loue of God is the loue aboue all loues, that dureth the longest, and that without the which, the Creatures can not be satisfyed, nor contented.

The .x. Chapter sheweth howe

the loue of Father and Mother, with other Duetees commedy, and what reuerence and honour we oughte to giue to our Father and Mother, and the manner to loue his wyfe & Children, and so correct & lede them in this world.

The.xi. Chapter speaketh of the loue of Companyons & Friends, and how to entertaine it.

The.xij. Chapter sheweth how the loue of Concupiscence commeth to men and women, and of the great danger that do chance and come of the same.

The.xiiij. Chapter sheweth how Enuye is contrary to the vertue of Loue, and what Enuy is, and also of the payne that the Enuyous man beareth in himselfe.

The.xv. Chapter sheweth how a man oughte to take gladnesse and ioy, and of what thing, and what gladnesse or ioy is.

The

The.xvij.Chapter sheweth how heauinesse is contrary to gladnesse, & how the wyse man ought neuer put any in his hart wherof heauinesse and melancholy may be ingendred.

The.xviij.Chapter sheweth how melancholy is daungerous and what is melancholy, & how it causeth many to fall in great trauayle, paines, & miseries, and consequently in great pouertye.

The.xx.Chapter sheweth how the vertue of peace ought to be maynteyned and kept, and of the greate goodnesse that cõmeth of the same, and what peace is.

The.xxj.Chapter sheweth how yre is cõtrary to peace, and what yre is, and how it doeth destroye and waste the vertues and bodies of the that be intangled with the same, and of the euill that doeth come

come of it.

The .xviii. Chapter speaketh of Chastitie, & how she oughte to be withholden, obserued & kept, and the perils that the wyse shoulde flye for feare to leese such vertue.

The .xix. Chapter sheweth how letchery is contrary to Chastity, and in how many sorts it is deuided, thirdly shewed the dangers that come thereof, as well to the bodies of men, as to their soules.

The .xx. Chapter speaketh of force or strength, and what it is, the maners and comparisons of the same, and who may be called strong, & of those also which bee alwayes strong.

The .xxi. Chapter sheweth how Pacience causeth a man to beare easely the paynes and trauayles of this worlde, and how many sorts there be of Pacience.

The

The.xxviii.chapter sheweth how feare and dread, be cõtrary to strength & valyauntnesse, and what feare is, and who those be that be fearefull, and for what cause.

The.xxix. Chapter speaketh of Surety and how many maners there is thereof, and howe feare and Surety doe stryue togither by dyuers languages.

The.xxx. Chapter sheweth how the wyse mã ought to doubt, and how by doubt and feare manye times the men become vertuous.

The.xxxi. chapter sheweth how good Fame oughte to go afore men, and of the goodnesse that commeth of the same.

The.xxxij. Chapter sheweth how Glottonye is a daungerous vyce, and of the great euill that commeth thereof to the bodyes of men, and how the vertues of

men be destroyed and corrupt by the same.

The .xxviii. Chapter sheweth how Abstinence is that, whereof Glotony is consumed, and by the goodnesse that is therein, & that may come thereof.

The .xxviiij. Chapter sheweth how Constancy and inconstancy be different, and how Constancy is a Noble Vertue, and what inconstancie is.

The .xxx. Chapter speaketh of the vertue of noblenesse of Courage of men, and how the men be ofte tymes praysed by reason of the same.

The .xxxij. Chapter speaketh of Vayneglory, & how many maners there is therof, & how vainglory is to be displayed.

The .xxxij. Chapter sheweth howe Justice ought to be done, and howe it is that thing that doth

doth mesure al things vpō earth.

The .xli. Chapter sheweth how Iniustice or wrong is contrarye to Iustice and how many manners there bee of Iniustice, and how iniustice demaundeth vengeaunce afore God.

The .xliij. Chapter speaketh of Loyaltye, and by loyalty the person is greatly praysed.

The .xliiij. Chapter speaketh of Falshoode, what it is, and of the difference that is betweene Suspicyon and Jelouſy, and treason and mallice.

The .xlvj. Chapter sheweth howe Trueth is to be compared by reason to the Pertrige, and how Truth is that thing, which iustyfyeth the man afore all persons.

The .xlviij. Chapter sheweth how Lying is an euill vyce, the maners to eschewe it, & in what

soyte, and which is euill lying.

The.xlix. Chapter sheweth what mercy is, and of the operacyon of the same, and how mercy is that whereby a man obtayneth the loue of God.

The.li. Chapter speaketh of cruelty, and howe manye soytes be thereof, and of the great euils and inconuenientes that be done by cruelty.

The.lii. Chapter speaketh of Liberalitye how it is contrarye to couetousnesse, and how a man ought to be liberall, and in what manner.

The.liii. Chapter sheweth how couetousnesse is a greeuous vice, of the euils that do come thereof, and of the insatiatenesse of the same.

The.liiii. Chapter speaketh of humillity, and in how many maners it is deuyded, and of those

thinges which discend of it.

The .lvi. Chapter speaketh of Pryde, and of the vyces that discende and come of the same, and how Pryde displeaseth God and the worlde, and howe the prowde person doth torment himselfe in this worlde.

The.lvii.Chapter sheweth how a man ought to gouerne himself, as well of the tongue, as of wyt and vnderstanding, for to speake well and wysely to all folks, and howe by wordes a man is praysed or dispraysed.

FINIS.

Here the Authour sheweth, howe a Man or a Woman ought to bee adorned with vertues, and how that Prudence ought chiefely, and first of all to rule and gouerne the Creatures.

The fyrst Chapter.



AS BY THE SOueraigne sapience, or Wysedome, and high power of GOD, all thinges reasonable bee create, all the same ought to go to their good & happye ende. And because that the spirits, or soules of reasonable Creatures, be create by God to his own semblaunce and lykeneſſe, it is necessary that he be adorned with vertues, by the which they maye come to the ende, for the whiche they were made and create. Prudence is Mother and leader of al other vertues, withoute the whiche none of the other Vertues can be well gouerned. And it is very necessary & conueniente to the

ſpirites of reſonable creatures to haue Prudence, and be adorned of the ſame. For Salomon ſayeth, in making mencion of the ſame in his Prouerbes.

Salomon. Si intrauerit Sapientia cor tuum: et ſcientia animæ tuæ placuerit, conſilium cuſtodiet te, & Prudencia ſeruabit te.

If Wyſdome enter into thyne hart, and Science fæde thy mynde, with delight counſayle ſhall defende thee, and Prudence ſhall preſerue thee.

¶ How Prudence is cheefe Buckler and defence of all vertues. And of the great goodneſſe that may come of the ſame to all perſons, after the auncient Philoſophers.

¶ The ſeconde Chapter.

PRudence called good Wiſedome, diſcretion, and ſagenes, be in three maners and ſortes. The fyrſt is memory, that is to ſay, remembraunce of thinges paſſed.

Tulle. The ſecond is, to know that thing that a man hath to doe, the good from the euill,

uill, and the truth from the falshode. The thyrde is prouidence or prouisyon, that is to say, for the tyme to come, of that thing that a man hath to do, and these thre Vertues be formed and ruled by two other, that is to say, Counsayle and dilligence.

Counsayle is a certayne inquisition, Aristotle.
proceeding from one thing to another. Dilligence is, for to haue care and regard vnto the thing that a man hath to doe. And these two Vertues, that is to say, Dilligence, and Prudence, maye be compared to the Ant, the which is a little Beaste, hauing great solicitude and care, to gather in Sommer, that thing, whereupon he may liue in winter, remembring himselfe of the tyme passed, knowing the time present, and prouiding for the tyme to come.

The Ante hath such maner in him- Salomon.
selfe, that all the Grayne and Corne that he gathereth togither in the Sommer, for his liuing in the wynter, he doth cleaue it by the middest, to the intent that it doe not burgen and spring.

The beginning of wysedome is, to Dauid.

feare and dread God.

Salomon. Wysedome is better, & more worth then the riches of the worlde, for no riches maye be compared to sageneſſe, and wyſedome.

Tulle. The wyſe man ought neuer to say, I would not haue thought it that ſuche a thing ſhould haue chaunced ſo, for the wyſe man doth not doubt, but hath alwayes a ſure truſt, and doth prouyde for daungers to come.

Sidrac. Good Wynes and meates, comforts and reioyces the body of man, but aboue all thinges ſageneſſe and wyſedome doth reioyce it.

Seneca. If I had one foote in my graue, yet would I be glad to learne wyſedome.

Tulle. He which is wyſe can neuer lacke, nor haue great nede, nor ſhall not ſuffer in any manner. And moreouer, he is wyſe that knoweth himſelfe.

Ariſtotle. The wyſe man goeth alwayes armed in his thought and remembrance agaynſt euerye man. And ſayeth alſo, that he is a fole that thinketh that fortune and chance doth giue eyther good or euill, but that wyſedome giue it.

The

The key of Seuerity is the thought, and therefore the olde mynd & thought causeth oft tymes to erre. Bracco.

A man ought to haue in his mynde, and remembraunce in the nighte, that thing that he must doe in the day. Alexander.

Doe all thinges by counsayle, and thou shalt not repent thee thereof. Salomon.

There is no counsell so good & faythfull, as is the counsayle which is giuen in the Sea, whyles a man is in danger and perrill. Pithagoras.

A man gouerned by the counsayle of yong folkes, hath for the moste parte, euill chaunce and fortune. Also, there be three thinges contrary to good counsayle, that is to say, hastinesse, yre, and couetousnesse. Socrates.

Doe not showe thy mynde and will, but to him of whome thou wilte aske counsayle, for generallye euerye man doth counsayle that thing which he seeth doth please. Iuuenall.

When thou wilte go to demaunde counsayle of any man, see fyrst how he doth gouerne himselfe. Seneca.

Plato sayeth, that Science without Plato.

regard and solicitude of experience is little worth, of whome it was demaunded, howe and whereby a wyse man might be knowne. And he aunswered that the wit of man sheweth it when he hath great and dyuers tribulacions, & doth ouerpasse them mekely, and in good pacience. The good Marryner knoweth himselfe in fortunes, for euerye Marryner in a meke and peaceable tyme, can sayle and gouerne the ship.

Plato. The wyse man doth know himselfe when he is not angry nor moued, for no manner of iniuryes done vnto him, nor when he doth not glorifie himself, to heare and vnderstande him lawded and praysed. Moreouer, there be three things that maketh a man to be wyse.

3 things y make yd man to be wise

The fyrste is, to reade manye good bokes. The seconde to go into dyuers Countreys to heare much of the deedes of other men.

Iuuenall. For thus the Poet Iuuenall sayth.

¶ If Prudende thou possesse,
Great Wysedome haste thou wunne
For blest he is that can discusse,
The cause how thinges do runne.

It is not sufficiēt to know the things as a man doth sée them before him, but Prudence is that which doth measure the ende of all thinges, it was demanded of a wyse man, how a man should behaue himselfe, and what he shoulde doe, that he should not haue nēde of any man. And he answered ỹ if a man be riche, let him liue measurablye, and temperately, and if he be poore, let him labour diligently, and so he shall liue without daunger, for diligence is the mother of richesse, and sayeth that hee ought not to be called riche, which gathereth much riches and goods togither but he which doth spend them with reson. And sayeth also, that there is no greater Treasure in the worlde, then wit and discretion. Boecius.

Science is gotten by Dylligence of man, but Prudence and Wysedome is the gyft of God, and amongest all other giftes the moste excellent. Socrates.

There is no greater Treasure in this worlde, then Wit and discretion, nor greater powerty then ignorāunce, nor better Friendes then to haue good Hermes,

custome & manners. Also when a man is olde, euerye man can dispraise his vertues, and note and mark his vyces. Moreouer, he that will flye dishonour and shame, lette him flye and auoyde the occasyons. The wyse man ought not to remember that thing that he hath lost, but ought to think and remember how to keposurely that thing that he hath. There came onces a wyse man a kinseman of his, and prayed him that it would please him to lende him a certayne summe of money, the which Wyse man aunswered, truelye my friende I shall not be so euill content with thée, if I doe not lende thée, as I shall be if I lende thée, for afterwarde I would recouer it of thée, and peraduenture I can not.

Plato. Prudence and Wysedome doth decorate and adorne the riches of man, also the Prudent and wyse man doth not feare death, for Prudence gouerneth his vnderstanding, his tongue is the voyce of truth, his hearte is good will, pittie and mercy be his armures. And also to sèke the wyse men, is

Wysedome

Wysedome and prudence, his power and authoritie is Justice, his reigne is measure: his laude and praise is peace: his workes be saluation: his chiualrye or Knighthead is the counsaile of wyse men: his Apparrell is Pacience: his treasure is disciplyne or Doctryne: the company of good Persons is his loue: and all his desyre is to flye from sinne, and to serue God: and to haue his faith and trust in him, for withoute that, no man can please God, as sayeth Saynt Paule.

¶ Sine fide impossibile est placere Deo. Withoute Fayth, it is vnpossyble to please God.

¶ Example of the vertue of Prudence.

¶ The thyrde Chapter.

IF the Uertue of Prudence, it is redde, that on a certayn day, an Emperour did ryde by a wood, and there did fynd a Philosopher, the which Philosopher

the

the Emperour caused to be called, but no maner of answere he would make. Then the Emperour himselfe did call him, and yet for al that, nothing would he aunswere. And the Emperour seeing that he woulde giue no manner of answere, came to him and asked hym what he did. And the Philosopher aunswered, I learne Wysedome, I praye thee (sayde the Emperour) that thou wilt teach me something thereof, and then the Philosopher did take Penne, ynke, and Paper, and wrote a little Role containing this sentence.

¶ When any thing thou takes in hande,
to doe or enterpryse:
Consyder fyrst the fynall ende,
that may thereof aryse.

The Emperour toke this writing, and returned agayne to his Palace at Rome, and caused the sayde writing to be set vppon the doore of his Priuye Chamber. So it chaunced afterwarde that on a daye, certayne of the Barons and Knightes of his Courte toke their Counsayle togyther amongest them, that they woulde kill the sayde Empe-

rour,

rour, (for a certayne occasyon, whiche should be to long to rehearse) And they were at a poynte wyth the Barber of the sayd Emperour, and promised him a certayn summe of money, that when he shoulde shaue the sayde Emperour, that he should cut his throate. And the sayd Barrons and Knightes, promysed also to conuay the sayd Emperour out of the Palace.

And wythin short space after that, the sayde Barber came to shaue the Emperour, and to doe that thing that hée had promised (that is to say, to kil him) An did behold the wryting which was set aboue the dore of the priuie Chamber, in the which was contayned.

¶ When any thing thou takes in hande,
to doe or enterpryse:
Consyder fyrst the fynall ende,
that may thereof aryse.

Wherewith hee maruaylously astonied, began to ware pale in the Vysage, and did tremble for feare. The Emperour séeing this, marueyled greatly what should be the cause thereof, and commaunded his sayd Barber

to

to shew him the cause of his feare, the sayde Barber was so troubled and abashed in his mynd, that he could giue no manner of aunswere. Then the Emperour consydering that he coulde not haue suche a great feare withoute some maner of cause, did examine him. And promised him that if he would tell the truth, he should haue no harme, but should haue pardon, what cause soeuer it were, and then the sayd Barber discouered all the matter, and declared the manner of the sayde treason, and how that he had promysed to cutte the throate of the sayde Emperour in shauing his bearde. Then the Emperour incontinent did send for the sayd Barrons and knightes, and did cause them in lyke case to be examined, and found the trueth thereof, and fynallye caused them to suffer cruellye Justice, according to their deseruinges. Then hee sent for the Philosopher, whiche had giuen hym the wrytyng, and after that tyme would neuer suffer him to depart from him.

¶How

¶ How Folly is contrary to Prudence, and how Follye is deuyded into many partes of the man. Also the manner to know the Folly by his deedes, and the wyse by his workes.

¶ The fourth Chapter.

FOlly is a Vyce, contrary to the vertue of Prudence. As Plato. Plato saith, of the which folly there is diuers and many sorts & maners. There is Folly accustomed, as those persons which be foles frō their Natiuitie, & byrth. And other there be, which be lunatick or frantike for a certayn space. And yet there is an other manner of Follie, which is lesse then the other aforsaid, as of those persons whiche haue lost their witte. And this Follye maye be deuyded in fowre manners.

The fyrst is, of those persons which doe not regarde nor thinke busyly vpon those matters that they haue to doe, but doe all thinges at a venture, without any manner of consyderation and reason.

reason.

As Xerxes king of Percia, warring agaynst Greece, broughte thyther an infynyte Army, of ten hundred thousande, and therefore putting his confidence in ỹ multitude of his men, went so negligently to worke, that Themistocles with a slender Armye of thyrtie thousande, so discomfyted him, that he which brought so many with him into Greece, with greate store of Shippes, fled agayne oute of Greece in a lyttle Boate, accompanyed onelye wyth his Chamberlayne, whiche insued of his great securitie.

The seconde manner of Follye is, of them that doe not consyder nor regarde the ende that maye come of the matter, that they haue enterprysed, but doe all thinges sodainly as it commeth in their mynde and will.

So did Caudaulus king of Lusia, who hauing a womã of most excellẽt bewty to his wyfe, could not be content to inioy her bewty to himself, but on a time when she laye all naked, full rashlye shewed her bewtye for a bragge vnto his

his Knight Giges, without any consyderation of suche mischiefe as insued, for Giges at the fyrste sight was rauished with the bewtye of the Quéne, and immedyatelye conspyred in hys hart the death of Candaulus, to obtaine the Quæne to his wyfe: Whereto (she knowing howe her husbande had delte with her) easily consented, so that shortly after they slue him, and married together, and thus by his rash follye, hée both was made Cuckold, lost his Kingdome, and his lyfe.

The thyrde manner of Follye is, to be hastye to doe that thing that a man hath to doe.

Wherof Example may be taken by Cyrus, who warring agaynste the Amazons in Scithia after hée had entered lande, at the fyrst dissembled flight leauing in the countrey behind him his Tents & Tables furnished with daynty dishes of meate, and store of Wyne. Thomeris ỹ Quæne of Amazons, sent her sonne in battayle against him, who comming to the Tentes, and seeing

ne

no man therein, but fynding the wine and good cheare lefte, pursuing their enemyes, and fel to the fare, as if he had come to a Banquet, and not to a Battle, but when he & his company were deepely drowned in dronkennesse, Cirus retourned with his Armye, and in the midste of the banqueting, slue both the yong Captayne, and all his Dronken companye: The Quéene his Mother vnderstanding hereof, did also dissemble, that for fere she had fled, which Cyrus lightly crediting, did rashlye attempt in all hast to pursue her thorow the Woods, where she set an embushment, and as he came sodaynly fell on him, slew euery one of his Army, & cut of his head, and put it into a vessell full of blode, saying these opprobyous wordes.

¶ With dreary draught of blood,
Now fill thy greedy paunche:
With taist wherof thy rauening throate,
His thyrst could neuer staunche.

Thus Cirus by rashnesse, brought him selfe to shamefull death, and his Army to vtter confusyon.

The

The fourth manner of Follye is to be negligent and slothfull in that thing that a man hath to doe, and to haue no thought nor care for the same, but rather negligently to let it passe. And can not fynde the manner to beginne anye thing, and if another man begyn, yet can not he follow, and if a man do pursue and follow, yet can not he fynd the manner to make an ende, knowe yᵉ that negligence is mother and Nourse of powertie, and so the man whiche is neglygente, maye bee reputed for a fole.

Salomon sayeth, meddle not but as little as thou maye with a fole, for hee will not regarde thy wordes, excepte they be after his pleasure. Salomon.

Seneca sayeth, that a fole maye bee compared to the Moldwarp which heareth, but vnderstandeth not. And sayth the Fole lightly beleeueth the good that a man speaketh of him, and heareth verye gladlye the euill spoken of another man. Seneca.

And sayeth also, that the wyse man

doth follow the domages and harmes, and goeth not about to fynde them, but the Fole taketh greate payne to fynde them.

And he sayeth, if thou wilte haue the loue of a fole, fulfill his wyll and pleasure in all thinges.

And sayeth, that the loue of a Fole, shall be greater domage vnto thée, then his euill will, and if it chaunce that hée be riche, he shall be prowde, and presumptious, and if hee be poze, he will dispayze of the goodnesse of God, and if a man giue him any thing, he will neuer thanke him foz it, if a man tel him any secrete matter, he will show it incontinente to another, if he speake, hée will be heard, and will haue audience aboue all men.

And if other men speake, he wil not heare noz giue audience vnto them, he is sodaynly merry and full of ioy without anye measure and reason, and sodaynly also he is full of yre, Melancholy and angry without reason, if a man prayehim to pardon and forgiue anye

man,

man, he will aunswere that in no manner of wyse he will so do, he loueth better warre and dyscencion then peace, and falshode and lying then trueth, no man can bring him out of his opinion, and commonly he is couetous in al his busynesse; if he talke with a wyse man, he will neuer humilate himselfe, nor scarcelye giue him hearing, if thou be rich, he will say thou art an Vsurer; if thou be poore, he will speake to thee vyle wordes, if thou doe well and vse to doe manye good dedes, he will saye that thou arte an Ypocrite, if thou doe euill, he will defame thee, if peraduenture he doe accorde himselfe to trueth, in any maner of thing that doth please him, he will prayse it greatly, but if it be contrarye to his pleasure and will, he will dispraysle it.

But the wyse man is of a contrarye opinyon, for he hath countenaunce in Iustice, humilitie and pardon, he can speake well, and also holde his peace, when place and tyme is, he hath measure in his power, he is liberall to the

demaunders, & also he is a sayre speaker, and a sayre giuer of aunswere, he that sheweth him his counsaile, he doth keepe it secrete, if he giue any thing, he giueth it merily, and with a good hart, and without any reproch, he doth none otherwise to any man, but as he would were done vnto him.

If he be riche, he will neuer bee the prowder therefore, if he be poore, yet therefore will not he leaue and forsake to serue God, he is not angrye nor displeased, to see another man better then he, nor he will not dispayse no man, worse then himselfe, he demaundeth nor claymeth nothing there where hee hath no right, he is agreeable and pleasaunt in all his aunsweres, and sayeth nothing but that he knoweth well, he doth not hyde his Science, he contrayneth and accordeth his will by force, to truth and right, & he causeth himselfe to be loued of euery man, if he beare witnesse it shall be true, if he iudge, it shall be righte, and shall neuer prolong the causes of any man, he doth repute him-

selfe

selfe a Straunger in thys worlde, and thinketh alwayes to departe from it, he doth well, and giueth good Example to other to doe well, for he eschueth the euill, and doth kéepe him from it to his power, all his déedes and his sayinges be concordable, & very pacyently doeth suffer and indure the iniuries and opprobrious wordes spoken agaynst him, without taking anye vengeaunce, the wyse man is alwayes in one mynd and courage, he is not in diuers opynions, he will not be letted for no manner of thing to tell the trueth, and he is verye charitable. And of this speaketh the holy Scripture saying.

Homo Sanctus & Sapience manet sicut Sol, Stultus sicut Luna.

The Wise man abydeth as the Sun, and the fole as the Mone: That is, as the Sun hath alway sufficient light of himselfe, so the wyse man by his owne wysedome, is able to giue lighte vnto hymselfe, but as the Mone hath no lighte of her selfe, but borroweth it of the Sunne, in whose presence she also

as darkenes, so the Fole is able to doe nothyng of hymselfe, without the ayde of the Wyseman, in comparyson of whome, he is so darkened, that he seeneth no man but a beastly lacking light of reason.

How Temperaunce is one of the Flowres of Prudence, and how he that hath it in hym may resist and withstande the mysty cauls after the sayings of the wyseman, in the Chapter going before.

The fift Chapter.

Temperaunce is a Flowre of Prudence, for of Prudences, descendeth and commeth Temperaunce. Temperance doth moderate the Wyttes, and maketh the Vertues perfect.

Temperaunce is a tryme and a stable authorytie and power, the which doeth moderate and refrayne the wyll of the heart, and courage. And this no-

ble

ble vertue of Temperaunte, maye be compared to the Camell, for the Camell is a beast of suche nature, that he would go two hundred myles, to haue the naturall companye of the Femall, and then after that, he hath such Temperance in him, that he being with his Mother, or Sisters, will neuer touche them, for no manner of thing.

Tully. Tully sayth, if thou haue temperãce, thou wilt vse measure in al thing, and will forsake bayne pleasures, and volupteousnesse.

Whereunto right well agréeth the worthy Exãple of Scipio the Romain, who whẽ he had ouercome Carthage, a hansome Damsell that was bãdfasted to a yong man, was brought vnto him to vse her, or abuse her, as his pleasure was, but tẽperance so preuailed in his brest, ẏ it wrought this excellẽt effect, her bewtye could nothing at all moue him to wantonnesse, nor stir vp in him anye fleshlye affection, but neyther hé would violate her himselfe, nor suffer any of his to doe her anye dishonestye,

but sent for her father, her mother, and her Husbande, and did safelye delyuer her vnto them.

Seneca. Seneca sayeth, that a man can not haue a better nor a greater power and Authoritye, then to haue the power of himselfe.

Socrates. Socrates sayeth, that it is a greater and a more vertuous thing for a man, to vanquish & ouercome his will, then to vanquish his Enemye.

Plato. Plato sayth, that he shall euill ouercome his Enemye, that can not ouercome himself, and sayth, that he is to be prayed & honoured, which hath temperance in his liuing, moreouer, he sayth that there is fyue manner of Temperaunce.

The first is, to be chaste in yong age, merrye in olde age, measure in aboundaunce of riches, gentle and humble in prosperity, pacient in aduersity. Temperaunce is power of reason agaynste lechery, and agaynst al other vices and sinnes.

Tully

Tully sayth, that this vertue of temperaunce, is the Apparrell and adornmente of lyfe, and abusing of all Trybulations. Tully.

Orace sayeth, eschew the delight and pleasure of the flesh, for the pleasure is verye euill, whereof the ende is full of sorrow. Of this vertue of Temperance, descende and come many vertues, that is to saye, measure, shame, abstinence, honesty, and chastitie. Temperance is a vertue whiche refrayneth the prowd men. Orace.

Saynt Austine sayeth, that the Vertue of Temperaunce, refrayneth concupiscẽce, which is contrary to vs, and doeth trouble vs in the Fayth of our Lorde, and of this speaketh the Apostle Saynt Peter, in his fyrste Epistle, saying. Austine.

Obsecro vos tãquam aduenas & peregrinas abstinere vos a carnalibus desideriis que militant aduersus animam. Peter.

I beseche you, euen as Pilgrimes and Strangers, to abstain your selues from Carnall lustes, whiche warre a-

gaynst

gaynst the soule.

¶ Howe Intemperaunce is contrary to Temperaunce, and how it is the principall cause of all euill.

¶ The syxte Chapter.

INtemperance followeth the will as it commeth.

Plato. Plato sayeth, that there is no worse thyng in the world then Distemperaunce, for of it commeth and discendeth all manner of euill.

Varro. Varro sayeth, that he which followeth, and pleaseth his will, can not be without vyce and sinne.

Seneca. Seneca sayth, that it is a maruayle, if Riches doe come to any person, and dure with him, if he be wilfull.

Socrates. Socrates sayth, he that will followe his will, his ende cannot be but shame and rebuke.

¶ Example

¶The seuenth Chapter.

¶Of Distemperaunce it is red in the lyfe of Fathers, that there was a Mayden called Ianselme, which alwayes had bene chaste and of honest conuersation. And she being one day amongest other women, whiche did speake of the pleasures of Letcherye, did purpose in her mynde, to proue if the pleasures were so greate, as she had heard them saye, and therevpon she did sende for a yong man which aforetymes had desyred to haue his pleasure of her. And he came to her, and in conclusion medled bodily with her, & so continued a great space, in taking their pleasures togither, and afterward on a certayn day, this yong woman did remember the great order and vyleneste of this sinne of letchery, and the offence that she had made vnto our Lorde God, and did remember and se also, by that reson of a little distemperance she had lost her Virginity, the

which

which she could neuer recouer againe, for the whiche thing she was so troubled and vexed in her mynde, and had suche distemperaunce in her selfe, that she did hang her selfe by the necke, and so ye maye see that distemperaunce is an euill and a daungerous vyce.

Also Alexander the great king of Macedonia, had with him one Clitus, whome he loued aboue all men, yet being giuen to intemperaunce, and to abuse his princely parsonage with excesse of drinke, in his dronkennesse he slue his moste deare friend, whiche when he perceaued, plucking the gory weapon out of the deadly wounde, and seing the blod spurting in his face, he perceaued howe vnadui sedlye he had done, and therefore so much bewayled this cryme, committed in his intemperaunce, that for sorrow he would haue taken vengeaunce of hymselfe, with the like dede, and so haue quitte death with death, but that his nobilitie being present, withdeled his intemperate rage. They therefore that loue

to auoyde such tragicall actes, let them shun intemperaunce, as the brocher of such broyles.

¶ How the Authour speaketh of Loue, of Beneuolence, and of Deliberation: and howe of Loue hee maketh fower chapters.

¶ The. viii. Chapter.

LOue, Beneuolence, and deliberation, be as one thing, and that the fyrst moning of all manner of loue, is the knowledge. For Saynte Augustyne sayeth, that a man can not loue anye thing, if he fyrste haue not the knowledge of the same.

And this knowledge discendeth and commeth of the fyue corporall sences, and wittes of the persons, as the eyes, vnderstanding, & hearing of the eares, smell of the Nose, taste of the Mouth, and touching of the handes, or of the

Sence

Sence and witte, whiche hath vnderstanding by imaginacion. And this knowledge is the first mouing and feeling of Loue, but the moste parte commeth of the eyes, after the saying of Aristotle, Aristotle. for fyrste the will of persons by this knowledge of the memory, doth turne into pleasure, and into imagination, and by this pleasure is moued the desyre of heart, in desyring that thing that doth please it.

And this pleasure gyueth Hope and truste to the heart, to haue the sayd thing.

Aristotle. Aristotle sayeth, that of this proceedeth the Soueraigne Vertue of Loue, the which is the foundation and guyde of all other vertues.

Saynt Thomas. Saynt Thomas sayeth, that no vertue may be without Loue, and sayeth, that in loue there muste be order, fyrste a man ought to loue GOD aboue all thinges, and then himselfe, then his father and mother, and then his Wyfe, or the Wyfe her husband, then to loue euerye man after his state and degree.

And

And to loue better good persons then euill.

Saynt Augustyne sayeth, that thou ought to loue thy selfe, but not thy Vyces. Fyrst I will speake of the loue of God, which ought to be aboue al things then afterwarde I will speake of the loue of the Fathers and mothers, then of the loue of companyons, neighbours and friends, & at the last I will speake of the loue of women. August.

¶Howe the loue of God, is the loue aboue all Loues, that dureth the longest. And that without the whiche, the Creatures can not be satisfyed, nor contented.

¶The ninth Chapter.

THe Loue of God, whiche is called Charitie, commeth and discendeth by two Vertues, that is to say, by Faith and hope. For a man can not loue

God,

God, if fyrst he haue not true Fayth in himselfe, in beléeuing stedfastlye that there is one very God in Trinitie, and then he oughte to haue hope and truste to come to the glory and ioye, whiche is euerlasting lyfe. And of these two vertues, is create and ingendred in the heart of the person, a disposition to inclyne him to loue God. And all this commeth by the vertue and grace of the holy Ghost.

Salomon, Salomon King of Jerusalem speaking of the loue of God, sayde: I haue builded Houses, planted Vynes and trées, bearing al maner of fruits: I haue had great pleasure in all manner of Garmentes and apparrell: I haue had great quantitie of Golde and Siluer, and Precyous stones, I haue had many fayre Children, and manye Noble Seruauntes, & of al other manner of people in my Court: I haue had Minstrels, Players, and singers of all Nations: I haue had great dominyon, power and Authoritie, vppon the people, and great Science in dyuers manners,

uers, and so I haue had the greatest ho-
nours that any man might haue, and
there was neuer thing that I desyred,
but my desyre was fulfilled, but when
I haue imagined and well consydered
all these thinges that I haue done in
vayne, I haue seene clearely that all is
vanitie and falshode, and deceiuing of
the spirite, and also I haue knowne
that there is nothing in this world but
vanitye and pryde, and that there is no
man perfit, but he which is in the loue
of God, then I did prayse with all my
hart, that he would sende me death.

Saynt Paule sayth, that the Wyse- Paule.
dome of the world is but follye, and he
that can the moste, can the leaste.

Aristotle sayeth, I came into this Aristotle.
world naked, and as a Fole I haue liu-
ued, and at the ende I know that I can
nothing.

Saynte Austine sayeth, Thou man Austine.
that demaundeth peace, wilt thou that
I doe teache it thee, haue stedfastnesse,
then in all thy heart to loue GOD, for
the mysery of this world is so euidente

and cleare, and easye to knowe, that euery man may perceiue it, for no man can be honoured, but another shall bee contemned, and reputed vile, nor the one can not be great, but the other little, nor the one rich, but the other poore, and also this worlde may be compared to a great and a large table, whereupon there is a little and a narrowe Towell, the whiche the one plucketh on the one syde, and discouereth the Table on the other syde, and so taketh it from his Companyon. Hee that putteth his loue in this worlde, hee indureth muche sorrowe, for truelye all is vanitie, but he that doth sette his loue in God, is all his time merry and ioyous. The loue of God doeth mayntayne it selfe, by the perseueraunce, as he himselfe witnesseth saying.

¶ Qui autem perseueraucrit vsque in finem hic saluus erit.

He that abydeth constant to the end, shall be saued.

Example

¶Example of the loue of God.

ANtiochus the Tyraunt persecuting the Iewes, at lẽgth toke seuen bretheren, which refused to obey his cõmaundement to eate Swynes flesh, because it was agaynste the lawe of God, who notwithstanding he delte thus tyrannously with them, as fyrst to flea their skins ouer their eares, and then to put their Bodyes in hote boylyng Chauldrons, yet were contented for the loue they ought to God, rather to abyde this tormente, then forsake his commaundement.

¶How the Loue of Father and Mother with other Parents commeth, and what reuerence and honour we ought to giue to our father and Mother. And the manner to loue his wyfe & Children, and to correct & lead them in this world.

¶The tenth Chapter.

The seconde Loue proceadeth of naturall and carnall moouing of the courage, whiche constrayneth the Person to loue his Parentes, that is to saye, hys Father and mother, and other his kinsfolkes, as nature doth moue vs. A certayne Philosopher sayeth, doe not put thy trust in him whiche loueth not hys father & his mother, or his kinsfolkes, for if he do not loue them, it is in manner impossyble that hee shoulde loue thee.

Such naturall loue we may see to be ingrafted in the Byrds of the ayre, for it is written, that the Storke, when his Damme is olde, that bred him, the yong of naturall loue, in recompence of his Mothers good tourne, doth carry her on his back, when she is not able to flye, also seeketh meate for her, and feedeth her, so that if foode were harde to be gotten, he would rather perue himselfe, then let her perrishe for want of it, if he can get any.

And a perfite example of one Cimon whose

whose Father was slayne, and not suffred to be buried, vnlesse this his sonne would purchase his Father a graue, by enduring perpetuall colde prons, and imprisonment, whiche though it seme a deare price, yet Cimon was so prickt with naturall loue, that rather the his fathers Carcas should loathsomlye rot aboue ground, or shamefullye sede the Foules of the Ayre, he chose rather to indure imprisonmente, clogde with Chaynes and fetters, to fredome bys fathers body, comly to be buryed, such is the force of naturall loue.

Salomon. Salomon sayth in the Ecclesiastick: in all thy workes, in al thy dedes and wordes, honoure thy Father and thy Mother, & thou shalte haue euerlasting Benediction of God. The benediction of the Father mayntaineth and vpholdeth the house of the Sonne. And the Malediction or curse of the father, doth vndermyne the Foundation thereof. God commaundeth thee in the law, honour thy father and thy Mother, to the intent that thou maye line leng vppon

the earth.

Mathew. Saynte Mathewe sayeth, that he neuer see chyld, which did euill intreate his Father and his mother, but God did take vengeaunce on hym in this woꝛld.

Plato. Plato sayth, knowe well the man afoꝛe that thou loue him, and whe thou shalt knowe him well, then loue hym well with all thy hearte. It is sayde in deede, that the loue which a man hath with a vyle and dishoneſt perſon, can not be, but by some vyle occaſion, and sayth, that the good man is coꝛrupte by the company of the euill, and the euill man doth lose his euill name, by keeping company with moꝛe honeſt and better men then he. And sayeth, that thou ought to loue perfitely thy wyfe, foꝛ seing that thou arte her husbande, she is one of thy members, and ye bee both one heart & flesh. God doth name the woman the ayde and helpe of the man, foꝛ when he had made man, he sayd, let vs make ayde vnto him, and did take one of the Ribbes of Adam,

and

and made thereof the woman, in say-
ing, for this woman the man shall for-
sake his Father and his mother, and
shall ioyne himselfe with hys wyfe,
and they shall be two flesches in one.

Saynt Paule sayeth, Men loue your wyues in lyke case as Iesu Christe loueth his, which is the Church, and in a-nother place sayeth, loue your wyues as your owne body, for it is the gifte of God. Paule. Salomon.

Sidrac sayeth, that the possessyons and richesse commeth and be giuen by the Father of any man, but his wyfe is the gift of God. Sidrac.

Saynt Paule sayeth, the husbande hath not the power of himselfe, but the wyfe, nor the wyfe of herselfe, but her husband. And sayth moreouer, thou ought not to beleeue that it is fitte, to meddle in all honour with thy wyfe: For the Apostles saye, let euerye man haue his owne, to auoyde fornication. Salomon. Sidrac.

Salomon sayth, that a good wife is a-boue all the goodes and ryches of this worlde, for she is the crowne of the man, Salomon.

and the képer of the house, if thy wyfe be euill, thou ought to suppeort, and not to blame her, if by no meanes thou canst amend her, bowe be it, giue her not to much power of thee.

Sidrac. For as Sidrac sayeth, beware that thou do not moue thy wyfe, so that thou shalt cause her to come to moze ye and wzath.

Salomon. Salomon sayeth, that there is no head in the woꝛld so full of venime, as the heade of a Serpente; nor no yet so great, as the yre of a woman.

Tully. Tully sayth, that that person which is ashamed of his Father and his Mother, is not woꝛthy to be amongest the Citizens.

Sidrac. Sidrac sayeth, that he was borne in an vnhappy houre, which doth forsake his Father, and he is cursed of God, which is stubborne vnto his mother.

Austine. Mayster Austine sayeth, that a man ought to honour his father and mother in three maners, that is to say, in bearing them reuerence, and to minister that

thing

thing vnto them, whereof they haue nede.

For Salomon sayeth, Honora Patrem tuum & genitus matris tue nō obliuiscaris. Salomon.

Honour thy Father, and forget not that thou werte borne of thy mother. And sayeth, if thou haue sonnes, chastise them, and they shal be comfort vnto thy soule, if thou haue Daughters, teach them to kepe their bodies, and giue them not to fayre countenaunce: Marrye thy Daughter, for thou doest a good deede, if thou marry her to a wyse man.

Seneca sayeth, chastise thy children, and cause them to feare & dreade God, for it is better for a man to see his children dye, then to see them liue euil, and to be ingrate. Seneca.

Saynt Barnarde sayeth in his Cantikes, that ingratytude is Enemye of the soule, & deminisheth the vertues, and is perdicyon of merites and benefites. The sinne of ingratytude is lyke the wynde, which dryeth vp the water Barnarde.

of

of the Fountaynes of pittie, the dewe and water of grace, and godnesse of mercy, as the wyse man sayth.

Ingrati enim spes tanquem hibernalis glacies tabescet dispariet tamquē aqua superflua.

Of the Loue of Companyons and friendes, and how to entertayne it.

The xi. Chapter.

The thyrde Loue, whiche is called Amitie of Companyons, it is to will one thing togither lawfullye and honestly. And this loue discēdeth by three occasyons, whiche moueth the person to the same. The fyrst is for some godnesse that the person hath or trusteth to haue of him that he loueth. The seconde is, for the good will and mynde that the person hath vnto his friend in desiring and wishyng him good. The thyrde is, that he wolde be alwaye as one with his friende, and partaker wyth

him

him in all things, for loue that he ow-
eth vnto him. And these three manners
of loue be verye good and vertuous.

Saint Thomas. Saincte Thomas sayeth, that thou may keepe thy friende three manner of ways. The first is to loue him with al thy heart, and that he maye knowe it. The seconde is, to doe all thing to thy power, which thou knowest doth plese him. And the thyrde is to beware that thou doe nothing that shall displease him. And sayth also, that by other three meanes thou may keepe him thy friend, that is to say, to laude and prayse hym in his absence, and to helpe hym at his neede.

Salomon. Salomon sayth, that there is nothing to be compared to a faythfull friend.

Ouid. Thy friends will flow when thou shalt (lie,
aloft in Fortunes throne:
When lowring stormes begin to sturre,
thou shalt be left alone.

Aristotle. Aristotle sayth, that the more dignitye and honour, or riches that a man hath, the more neede he hath of friendes, for, ons good thing can not be alone, and

without

without another.

Salomon. And Salomon sayeth, there be three thinges that be very pleasaunt and acceptable both to God and man, that is to say, concorde and amitie of Brethren, loue of Neighboures, and the loue of the man and his wyfe, when they loue the one the other: and sayeth that it is a soueraigne goodnesse and gift of God to haue a good wyfe: he that chanceth to fynde a good wyfe, he fyndeth great good and welth, and he that forsaketh and chaseth from him a good wyfe, he chaseth from hym his wealth & profite, and sayth also, that a good wife doth honoure the House and Riches, and an euill wyfe is the destruction of altogither, and the dishonour of her husbande.

Salomon. Salomon willing to blame the women, sayeth manye thinges of them, of the whiche at this tyme, I will not speake, for there is many good reasons wherefore a man oughte to honour the woman, and according to his saying, a man shall not fynde one good woman amongest

amongest a thousand. But I beleeue he speaketh this as a man angry and moued, for one woman which did deceaue him. For it is red in the old testament, that the same woman did so muche to Salomon, that for the greate loue that he had vnto her, she caused him to forsake God and to worship Idols, & she did leade him so muche after her will, that she caused him to be cloathed, and to weare womans apparrell, she caused him to spin, and did order and leade him after her owne will, as if he had bene a chylde, and these things that the woman did vnto him, he speaketh euill of all other, saying: that amongst a thousande women, a man shall not fynde one good: And that the iniquity of the man, is better then the goodnesse of the woman, but as I haue sayde afore, he speaketh thereof as it doeth please him, for if we wyll consyder & beholde the euill deedes of the men, we shall fynde them much greater then those of the women.

¶ Example,

PYlades and Oreſtes, the one of them loued the other ſo earneſtly, that they euer kepte company togither, in ſo much that although Oreſtes at length fell madde and ran raungyng from place to place, Pylades neuer forſoke hym in all trouble and diſtreſſe, and at the laſt when Oreſtes going into Taurica, a country where ſtraungers are by vſe offred & ſlaine in ſacryfyce, King Thoas minding to ſlea Oreſtes, & doubting whether of the two were he, becauſe they were lyke: Pylades ſayde that hee was Oreſtes that ſhoulde dye, thus hee ſayde offring to leeſe his owne lyfe for his friendes, but Oreſtes agayne affyrmed earneſtlye as the truth was, that the other was Pylades and he himſelfe Oreſtes, that he himſelfe ſhould dye for himſelfe, and not his Friende for his ſake, without cauſe. Thus both would be Oreſtes and neither Pylades, to ſaue the others lyfe.

¶Howe

¶ Howe the Loue of Concupiscence commeth to men and women, and of the danger that do chaunce and come of the same.

¶ The .xii. Chapter.

IF the fourth Loue, whyche is commonlye called to bee Enamoured, is the Loue of Concupiscence, whyche is, when the Man loueth the Woman, for the pleasure that hee trusteth to haue of her. As those doe commonly, whiche saye, I am enamoured of suche a Woman: The delectation of thys loue is all in the corporall and bodilye delectation.

Saynt Thomas the Apostle sayeth, that a mã would neuer loue any thing, if he had not trust to haue some pleasure and goodnesse of the same. How be it, a man sometymes supposeth that thing to be full of great goodnes, of the which commeth euill. Yet it seemeth to him, that Sayne Thomas.

that loueth such a thing, that there can none euill come thereof, and as it is so that euerys loue commeth by some delectation, corporall or intellectuall, the loue corporal commeth and discendeth by the fyue corporall sences, or wittes as is aforesayde. The intellectual loue commeth by the imaginatiō of the vnderstanding, and the delectation intellectuall, is much greater then the corporall, so that all the delight of the loue of Concupiscence, is in delectation intellectual. And therfore the loue of concupiscence may not, nor ought not to be called loue.

Plato. Plato maketh mention thereof, saying: loue of Concupiscence is not vertue of loue, but rather vyce of Letchery, when the man loueth his wyfe only to haue his pleasure of her, or the woman her husband, for to haue profyte, this loue is very euill.

Tully. Tully sayth, that perfite loue is that which is not by force, nor by feare and dread, nor for profite that a man trusteth to haue.

Diogenes

Certayne wyse men called this sinne dulce venenum, a swete Poyson, because that at the fyrst it is lyke Hony, but in the end, more bitter then Gall, and therefore well was it sayde by the eloquent Oratour Demosthenes, when he went to haue had carnal copulation with an Harlot called Lais, he demanded what hee shoulde giue her to haue had his desire of her, who asked a great summe of Gold, but Demosthenes wisely conseuering the ende, how his little pleasure of such Flyblown flesh would tourne to his great payne, refused the bargayn, saying: Non emam tanti Penitere. I will not purchase repentaunce of so great a pryce.

¶Example of the vertue of loue.

¶The.xiii.Chapter.

IF the vertue of loue, it is redde in the Hystoryes of Rome, that the kyng Diomedes, woulde haue ra-

sed to cutte the heade from the body of a woman called Fizolie, for a certayne offence whereof she was accused, thys woman came before the King, and requyzed him that he woulde giue her pardon and space for eyght dayes, that she might set all thinges in order, and to prouyde the better for the health of her soule. And the King aunswered that he was content, so that she would giue a Pledge for her, that in case that she did not come at the day appoynted, that he would cause to cut of the heade of the sayde Pledge. And the Woman answered, that she was very wel content, and that incontinent she woulde synde a Pledge, wherof the King marualed greatly, for he had thought that there had bene neuer a person in the worlde, that woulde haue pledged her. And then she did sende for a yong man whiche was of an honeste stocke, the whiche had loued her perfitelye a long tyme, and she him, to whome she tolde the whole matter, and incontinente this yong man named Arion, did ren-

der

der himselfe prysoner for her, & bynde him vnder the payne aforesayde, that in case that shæ dyd not come agayne, that he was contente to lose his heade. And then the sayd woman went home to her house, and made her Testament and did bequeath her goodes, and when the terme drue neare, euery man mocked this yong man, reputyng greate follye in him, but for all that anye man could say vnto him, he woulde not forget the loue of her, and was content to suffer death, for to alengthen her lyfe, he loued her so feruently. So the daye of the Terme came, in the whiche she seeing the great loue of this yong man, did render her selfe afore the King, and requyred that Arion might be deliuered, and then that the King should take his pleasure of her. The King then seeing the perfite loue that was betwæne them, did giue her pardon, saying that it were greate sinne to depatte so good and perfyte loue as they had betwæne them, the one to the other.

¶ How Enuye is contrary to the vertue of Loue, and what Enuye is, and also of the payne that the enuyous man beareth in himselfe.

¶ The. xiiij. Chapter.

Enuye whiche is a vyce contrary to the vertue of Loue, is in two manners, the fyrst is to be sorrye for the welth and prosperitie of another man. The seconde is to be glad for the euill and aduersity of another man.

Salomon. Salomon sayeth, be not gladde of the euyll that happeneth to another man, for it doeth displease God. And knowe ye that he that is glad of the euill of his neighbour, shall not be vnpunished.

Gregory. Saynt Gregorye sayeth, that in the worlde is not a greater tormente and payne then Enuy, for where Enuy is, there can be no Loue. And sayeth, that the greatest vengeance that thou canst take of him which beareth thee enuye,

is

is to doe hym all the good that thou canst.

Plato sayeth, that the enuious man, Plato.
is neuer without sorowe and payne, nor the Ipocrite, wythoute feare and dreade.

The fruite of enuy maye be sufficientlye discerned by two Brethren, Kinges in Greece, the one Atreus, and the other Thiestes, for fyrste Thiestes stale from Atreus the Rãme, with the Golden Fleece, whiche was his chefe Iewell, and yet for farther spoyle rauished his wife, which inkindled such coales of mischiefe, that Atreus enuye could not be appeased with driuing his brother out of his kingdome, to wander in Woodes, like a Slaue or Macabound, but dissembling friendshipp with him againe, sent for him home to be restored to his kingdome, and bad hym to a Banquete, in the whiche, when Thiestes suspected no Enuyous Mischiefe, hee eate the flesshe of his owne sonnes, dressed for meate, and dranke their blood, myngled with Wyne.

This also moued Enuye to grow and continue among their posteritye, for Aegistus the sonne of Threstes, reuenged this vpon Atreus his sonne, named Agamemnon, both in aduoultrie with his wyfe in his absence, and causing her to cõspyre his death at his returne, which by Aegistus helpe was done, and for this agayne, Orestes sonne of Agamemnon, whome they soughte to kill, being but a chylde, least he at mans estate, should reuenge his fathers death, fledde, and at length retourned, and for the enuye he bare vnto them, he slue both his Cosin Aegistus, and also hys Mother Clitemnestra.

Austine. Saynt Austine sayeth, he that hath enuye in him, can loue no man. And sayeth, that it is better for a man to kæpe him from the enuye of his kinsefolkes and friendes, then from the enuye of his enemyes.

Austine. Saynt Austine sayeth, that enuye is to be sorrye of the felicitie of another man. And sayth, that the enuyous person, hath not only enuy at greater then he,

he, but at them which be equall with him, or worse then he, he hath enuye at those whiche be greater or better then he, because that hee is not so good or so great as they be. He beareth enuye at those which be equal with him, because that he is not better or greater then they, he hath enuye also at those which be worse then he, for feare that they become not so good as he, wherefore hee hath enuie at all manner of folkes.

Horace sayeth, that the enuyous man burneth within and without. And sayeth that the enuyous person is content to lese money, to doe domage to another man. Horace.

Socrates sayth, that he whiche beareth the Vessell of enuye, shall haue euerlasting payne, the holye Scripture maketh mention thereof saying: Socrates.

Ne quam est oculus aduerteus faciem suam.

Enuye wroughte the lyke effecte betweene two Brethren, the sonnes of Oedipus, Eteocles and Polynices, betweene whome this agreemente was made,

made, that after the death of their Father they should raign by course, one to rule ouer Thebes one yeare, and the other another yeare. But Eteocles when his yeare was expyred, would not suffer the other to succæde, enuying that his Brother should become as good as he himselfe, therefore Polinices, being ayded of other, warred cruellye vppon his brother, and both of them meeting in the Field, slue eche other. Afterward when both their bodyes were burned in the fyre, as their fashion was of burying the dead, it is reported, that as they laye togither in the fyre, the flame did deuyde it selfe in two partes, and went asunder, as a token of such mortall enuie, as grew betwæne them in their lyues, that as then their myndes could neuer agrée, so nowe their deade bodyes hated eche other, neyther dyed this Enuye with them, but continued among their posteritie, destroying one another in warres.

¶ Example

¶The.xv.Chapter.

OF the Vyce of Enuye it is redde in the olde Testament, that Caine seeing that all thinges of his Brother Abell did multeplie, and bring forth muche fruite, he had so greate Enuie thereat, that he killed the sayde Abell his brother, whiche were the two fyrste breetheren vpon the earth, and it was the fyrst blod that euer was shed vpon the earth. And all was by enuye.

¶How a man oughte to take gladnesse and ioy. And of what thing. And what Gladnesse or ioye is.

¶The.xvi.Chapter.

GLadnesse or ioye, is the effect of loue, as Priscian sayeth, and it is a contenting & rest of the heart.

Sidrac. Sidrac sayeth, that the lyfe of man is gladnesse or ioye of heart. And sayeth, that for a man to reioyce himselfe to much of things not conuenient, is not Vertue, but rather vyce.

Austine. Saynt Austine sayeth, doe not reioyce to much in the loue of the worlde for he that to much reioyceth him therin, ofte tymes hath heauinesse thereof. And sayeth that there is no Ryches to bee compared to the health of the body.

Seneca. Seneca sayeth, be not prowde in thy prosperitie, nor be not angrye nor out of pacience in thine aduersitie, for in this worlde is not so riche a man, as hee that hath sufficient, & is contente with that thing that he hath. And sayeth, hee that wold demand of me, who is a rich man, I would aunswere, that it is hee that hath sufficient and is content, and that he whiche desireth alwayes more riches, is pore.

Boecius. Boecius sayth, that nature is contēt with a little thing, if a man will not do it outragious.

And

And Ariſtotle ſayeth to his Diſciple Alexander, what anger, rancoure, or mallice ſoeuer that thou haſte in thy heart, thou oughte alwayes to ſhewe merrye and ioyfull countenaunce, and that afore all folkes. Ariſtotle.

¶ How heauyneſſe is contrary to gladneſſe, & how the Wyſe man oughte neuer to put any thing in his heart, wherof heauineſſe and Melancholy may be ingendered.

¶ The xvii. Chapter.

Heauyneſſe or penſyueneſſe, is contrarye to gladneſſe, after the ſaying of Macrobius, whereof there is thꝛee maners and ſoꝛtes. The fyꝛſte is when the perſon gyueth hymſelfe to moꝛe thoughte and ſoꝛrowe foꝛ anye thing then he ought to doe, and this maye bee called penſyueneſſe. The ſeconde is when

when the persõ neyther doth noȝ saith, noȝ thinketh any thing, which is fyȝme and stedfast, but is lyke a deade body, and thereby falleth in ydelnesse which is a great vyce. The thyȝde is foȝ certayne imaginations, when the person moueth himselfe with greate and excessyue anger, wȝath and yȝe, which is called melancholy, whereof commeth dispayȝe, whiche is the greatest vyce that can be, as ỹ Philosopher doth say. In pensyuenesse oȝ heauinesse, be ingendered manye vyces, and amongest all other is ingendered sloth and ydelnesse, foȝ when the person is pensyfe and full of ydelnesse, it seemeth that he careth foȝ nothing.

Salomon. Salomoȝ sayth, that in lyke case as Golde is assayed and pȝoued in the foȝnasse, so the man is assayed and pȝoued in aduersityes that come vnto him.

Plato. Plato sayeth, that the man whyche hath his health, ought neuer to be pensyue and heauy in his harte, foȝ anye manner of aduersitie that may chance vnto him, but oughte alwayes to be of

gwd

good comforte and arme himselfe with pacience.

Socrates. Socrates sayth, that he which is not angrye nor vexed for anye aduersytye that may chaunce vnto him, he giueth himself much rest, and doth illuminate his sences or wittes. And sayth that he is pensyue and sorrowfull, which hath nothing, but more pensyue and sorrowful is he which was wont to haue, and hath nothing, and he is happy that is not wont to haue prosperitie, for he hath no pensyuenesse in him.

¶ Example of sorrowe or heauineſſe.

A Certayne Quéene, named Phyllis, entertayning a Straunger into her Lande called Demophoon, and at length fell so farre in Loue wyth him, that in no case she would suffer him to departe, but that he earnestly sware he woulde retourne within a month, but when the tyme was expyred, and shée had

had mourned for his absence a long time after, in the end with a Rope she strangled her selfe for sorrow.

So the Lady Hero, seing her Louer Leander drowned on the Sea, when he wold haue swom ouer to her, after she had bewayled his death, drowned her selfe in the sea, that was else drowned in sorrow.

Lykewise Petrarcha the Poet, lamented for his Ladie and Louer Laurea seuen yeares after her death, that in the ende with sorrow and heauines for Laureas sake, he pyned awaye, and abridged his owne lyfe.

¶How Melancholy is dangerous, and what is Melancholy. And howe it causeth many to fall into great trauayle, paynes, and miseries, and consequently in great pouertye.

¶The.xviii.Chapter.

Melan-

Melancholy is a thing greatly to be hated of that person, which is intangled & wrapped therein, for of Melancholy commeth pouerty, affliction and desperation, whereof speaketh Saynte Barnarde, saying: I had leauer dye then to suffer my selfe to fall in Melancholy.

Seneca sayeth, Melancholy is death, and the Sepulture or graue of the lyfe of man. And sayeth, for anye thing that may happen or chaunce vnto thee, bee not Melancholy nor pensyue, and if thou cannot keepe thee from it, yet doe not shewe in deede nor in worde, for it belongeth not to a vertuous man, to shew himselfe Melancholy, for no maner of aduersity that maye happen vnto him, for he that is Melancholye and pensiue for his aduersities, he doubleth them, but a man ought to consyder that after aduersitie, commeth consolation, and prosperitie. And he that doeth the contrary is Melancholy, and then idelnesse doth enter into him, and so by the

Seneca.

Salomon.

Aristotle.

Plautus.

euill thoughts that he hath being ydle, he falleth so farre in sloth, that he careth for nothing, nor nothing would do but sleepe. And thou oughte to knowe, that the person being ydle, may fal very sone into many vices, that is to say, to destroy his body; & damne his soule, by euill contagions and thoughtes that may come thereof.

Seneca. Seneca sayth, that ydlenesse is confusyon of the vnderstanding and witte of the person, the gate of pensyuenesse, and mother of pouertie.

Salomon. Salomon sayeth, doe not loue to sleepe to muche, for feare that pouertye doe not reigne ouer thee.

Aristotle. Aristotle sayeth, that sleepe bringeth much inconuenience.

Hermes. And Hermes sayeth, blessed is he that vseth good occupations in all his time. And sayth that the ydle and slothfull person, putteth all his businesse at aduenture, and sayth that fortune and aduenture helpeth that man which will helpe himselfe, and the ydle and slothfull person is contrary to himselfe.

Socrates

Socrates sayeth, that there be syxe manner of folkes, which alwayes is in penslueneſſe and Melancholy. The fyrſt maner is of him that cānot forget iniuries done or sayd vnto him. The second is of the enuious persons, which dwelleth and is conuersant with folks newly come to riches. The thyrd is, of him whiche hath bene in the place where other haue gotten muche profite, and coulde not profyte there himselfe. The fourth manner is of him which sometime was riche, and now is pore. Socrates.

The fifte is of him, whiche desyreth and enforceth himself to come to higher estate and honour, then is mete and conuenient for him. The sixte is of him whiche hath dwelled long time wyth a wyse man, and hath nothing learned.

Homer sayeth that by greate dilligence a man commeth to perfection. And that dilligence is mother of riches and health of bodye, and saluation of soule. And Melancholye and yoleneſſe Homer.

is contrary.

Salomon. Salomon maketh mention thereof in the Byble saying.

Robusti semper in abundantia, omnis autem piger in ægistate erit.

The couragious are alwayes in plentye, but the sluggard shall be in nede.

¶ Example of Heauinesse or Pensiuenesse.

¶ The.xix. Chapter.

IF heauinesse or pensiuenesse it is red in the boke of King Alexander, that when the sayde King Alexander was deade, his Barones did beare him in a Chase of Golde, to the Sepulture or burying. And there was many Philosophers, which wēt after the body wæping, and hauing great heauinesse, and amongest all other, there was one that wæped very sore, saying: O good Lord those that neuer did sée our King Alexander, did doubte and feare him. And now those that do sée him, doth nothing

regarde

regarde him. And another cryed wyth great beauinesse. O cruell death which doubteth nothing, nor spareth nothing, and which hath taken frō vs that man which gouerned & ruled all the worlde. And the other Philosophers did cry: O Justice set apart: O faythfulnesse lost: O courtesye chased away: O gladnesse and ioye eryled: O valyauntnesse fled away: O gentlenesse destroyed. And in this manner they did beare him to the Sepulture or burying, with great sorrow, beauinesse, or pensiuenesse, and Melancholy.

¶ How the vertue of peace oughte to be mayntayned and kepte, and of the great goodnesse that commeth of the same, and what peace is.

¶ The .xx. Chapter.

Peace (as sayth Saynte Barnarde) is purenesse of vnderstanding, simplenesse of hart, quyetnesse, and reste of cou-

rage, peace of loue, and companye or fellowship of charitie.

Seneca. Seneca sayeth, that peace is above all the goods and riches of this worlde, and sayeth that he that hath not Peace with him, ought to buy it.

The Prophet Esaye sayeth, that the euill man doth not care for peace.

† Plato. Plato sayeth, haue Peace wyth thy Vertues, and warre agaynste thy Vyces.

Austine. Saynte Austyne sayeth, that in lyke case as Pryde, discention and anger destroyeth a House, so peace and Loue doeth nourishe it. A wyse man sayeth thus. If thou wilte haue peace with thée, submitte thy selfe alwayes to reason.

The Maysker of the Sentence sayth, that he is madde that is in peace, and doth seeke warre, and sayeth that peace causeth good to come, and Warre destroyeth it.

Orace. Orace sayth, that he which doeth gouerne his will in peace, gouerneth a greater Realme, then if he did gouern

from

from the East vnto the Weste.

Sydrac sayth, that they be very happy whiche doeth loue and seeke peace. And sayeth, flye and eschewe those places, where thou thinkest that there shall be debate and dissention. For to striue with him that is equall and as good as thou, it is folly: to striue against thy better, it is greate madnesse: and to striue against one worse then thou art, it is shame. Sidrac.

Saynte Paule maketh mention of this, saying: Paule.

Non in contentione & emulatione. &c.

¶How Ire is cõtrary to peace, and what Ire is, and how it doeth destroye and waste the vertues and bodies of them that be intangled with the same, and of the euill that doeth come of it.

¶The .xxj. Chapter.

IRe is a vyce contrary to the vertue of peace, wherof the Philosopher Aristotle doeth speake, saying: that yre or wrath is a troubling of the courage: A leasing and distroying of blood, whiche flyeth to the hart, to the intent to venge him of yre, and when the blood fyndeth the hearte, there it doeth rest, all troubled. And afterward is conuerted into malice and hatred. And of these thre vyces, that is to say, indignation, yre, and hatred, do discend and come discord and warre.

Salomon. Salomon sayeth, that when a Fole is moued and troubled, doth incontinēt shewe his yre, but he that doeth couer and kepe close his yre, is a wise man. Sande and leade is very waighty and heauye, but the yre of a Fole is much more heauy and waighty.

Cassiodo. Cassiodore sayeth, that Ire is mother of all other vyces.

Priscian. Priscian sayeth, that the greatest Enemy that thou haste, or canst haue in this worlde, is yre when thou haste it

in

in thée.

Cato sayeth, that a man is naturally inclyned to be moued wyth yre, but to persewer and abyde in the same, doeth passe Nature and commeth of the Deuill, and therefore euery man ought to eschew it, as much as he can. Cato.

Aristotle sayeth, that yre is the corruptyng and destroying of all Vertues. Aristotle.

Tully sayeth, that a man ought to be very slowe, and loth to be moued wyth yre, and very ready to mercy, fyrme and stedfast in aduersities, and wyse and moderate in his prosperities. Tully.

Seneca sayeth, that yre is incontynente quenched and deade in a Wyse man. Seneca.

Saynte James sayeth, that a man ought to be prompt and redy to heare, slow to aunswere, and ought not lightly to be angred and moued with yre. Iames.

Saynt Austine sayth, if thou be moued with yre and wrath agaynst any man, and will thereof take vengeaunce, remitte all vnto God. Austine.

Saynt

Gregory. Saynt Gregory sayeth, that there is three remedies agaynst the vyce of yre, that is to say, meeke and gentle aunswere, also for a man to hold his peace or to giue few wordes, and the thyrde is, to depart out of the presence of hym that is moued with yre.

Varro. Varro sayeth, that riches can not abyde and indure with hym whyche is full of yre and wrath. And sayth, keepe thee well from yre, for it destroyeth reson, and troubleth the vnderstanding.

Tully. Tully sayth, eschewe yre as muche as thou canste, for it will not suffer thee to see the ende of thinges, and sayth, that he is in great rest, that neuer or very seldome doth moue himself with yre and wrath, and sayeth, when thou shalt see any thing imagined agaynste thee, busye thy selfe to tourne it to thy will and pleasure, more by gentle wordes, fayre meanes, and equitie, then by vengeaunce, for vengeaunce is damnable to both parties, and equitie is profytable to both.

Plato. Plato sayth, that when a man is inflamed

flamed with yre, he is lyke to a house set on fyre, for by the great violence of the fyre, a man can neyther heare nor see. And in like case as a shippe hauing a contrary winde, can not well be gouerned, so is the courage of man, when he is inflamed with yre, and can not be well gouerned. And without doubt yre is a thing so verye euill and daungerous, that a little flame or sparke maketh a great fyre, that is to saye, of a little yre doth there come muche euill. And as we doe see commonly, the women be more angrye and yrefull then the men. And the sicke sooner then the whole, and the yong people sooner then the olde, by this it may be thought that yre commeth of a peruerse and an euil courage.

Saynt Augustine sayth, that in like case as the euill Wine doeth corrupte the Vessell wherin it is put, so yre doth corrupte the body of the man, if it doe tarrie there from one day to another. August.

And therefore Saint Paule sayeth. Sol non occidat super irracundiam vestram, Paule.

fram.

Let not the Sunne goe downe vpon your wrath.

¶Example of Ire.

¶The.xxii.Chapter.



If the Vyce of Ire it is redde in the olde Testamente, that Dauid the Prophet being in great loue with Barsabe, wyfe of Vry, did beget a chyld of the said Barsabe, & whē he did sée that she was with chylde, he did send for her husband Vry, the which was at the besieging of a certayne towne, which the said King Dauid caused to be besieged. And when the sayd Vry came, he was informed of the sayd King Dauid, that the chylde wherewith his wife Barsabe was greate, was of his begetting. And so the saide Vry did thinke and beléue none other, but that it was his owne. But when Vry came amongst hys friendes, they shewed hym howe that

King

King Dauid had gouerned his Wyfe, wherwith he was ſore diſpleaſed, both agaynſt King Dauid, and alſo agaynſt Barſabe his wyfe, and after that tyme, would company no more with her, and when Dauid vnderſtode that the ſayd Vry had forſaken his wyfe, he was ſo full of yre and wrath in his heart, that he did wryte a Letter to the Conſtable of the hoſte, wherein Vry was, whiche Letter did contayne, that he ſhould put Vry ſo farre forth in the battayle, that he ſhoulde be ſlayne. And ſo it was done.

¶ Of Chaſtitie, and how ſhee oughte to be withholden, obſerued and kepte, and the perrils that the wife ſhould flie for feare to leeſe ſuche vertue.

¶ The xiii. Chapter.

Chaſtitye

CHastitie (as Tully sayth) is a vertue, by the whiche the will & desyre of the flesh and of letchery is refrayned and subdued, and the person that is chaste, may be compared to the Turtle Doue, the which for no manner of thing will make a fault or offence to her fellowe, but will kæpe her onely vnto him.

Ierome. Saynt Ierome sayeth, that is some lost and destroyed in him whiche will not refrayne his tongue, his eyes and his hearte. In the summe of Vyces it is redde, that he whiche wyll haue perfite Chastitye in him, he muste kæpe himselfe pryncipallye from syxe thinges, that is to saye, from to muche and excessyue eating and drinking, whereof is redde, in the life of Holye Fathers, that in lyke case as it is impossyble to withholde the fyre that it do make no flame, after that it is well lighted, so it is impossyble to refrayne the will and the desyre of Letcherye, after that the bodye is repleate, and full of delicious meates and drinkes.

The

The seconde thing which is necessarye to keepe Chastitie, is that the person be not yole.

For Ouid sayeth, that Letcherye dyeth in him which is not yole. The thyrd thing is that the man and the woman be not conuersaunt togither. Ouid.

For sayne Barnarde sayeth that the man and the woman to be familier togither, and to keepe them from sinne, is a greater and a harder thing, then to cause the deade bodyes to ryse again to lyfe. The fourth thing is, not to be conuersaunte wyth harlottes, and persons of vicyous liuing. The fyfte is, not to haunte nor to go to those places, where commonly the sinne of letcherye is vsed. Barnarde.

For Sayncte Siluester sayth, that the sinne of Letcherye hath the manner of the Ape, which doeth all thinges that he seeth done afore him. The fyrte is to keepe him that he doeth not haunt to muche great feastes and banquets, for there is moste commonlye, muche daunsing, and singing, many euill and Siluester.

vayne

vayne wordes spoken, and many wanton countenaunces, which doth ingender the vyce of Letcherye, by the pleasure and delight that the person doeth take therin. I say that the delight and pleasure which is in good manner, and in honestye, is much to be praysed, but the delighte and pleasure that the person doeth take therein, for an euill intent, is to be hated and abhorred.

¶ Example of the vertue of Chastitie.

¶ The xxiiii. Chapter.

IT is redde touching the vertue of Chastitie, that there was a certain virgine, whiche was yong & very fayre, of whome a Noble man dwelling thereby, was merueylous sore enamored of. And desyred her manye dyuers tymes, that she would consent, that he might haue his pleasure of her, but this

sayde Virgin woulde neuer consente vnto him. And refused him with great abhomination, then this Noble mã seing that by no maner of fayre meanes he could obtayn his purpose, by reason whereof hee was full of heauinesse, and Melancholye, did purpose in hys mynde to take her by force, and thereupon he came to the place where thys Virgin was, and there did take her by force, & violence, intending to leade her home wyth hym vnto hys place. And when this Virgin did se that she coulde not obtayne mercy and grace of hym, and that there was no remedye nor no help and resisting to be had, she demaunded of him what was the cause that he had such fauour and loue vnto her, more then to another, for there is (sayde she) many better and fayrer in this Cittie then I am. And this Noble man answered her saying, I am so enamoured of you, that it semeth mee, that there is neuer a Woman in thys worlde, that hath so fayre eyes as you haue, and that is the cause that I haue

such loue vnto you, wherefore purpose your selfe to come with me. And then she seeing that there was no remedye, but that she should go with him, she desyred him that it would please him to let her go into her Chamber, to fetche certayne stuffe that she had there, and that she would come to him agayne incontinente, this Noble man sayde, go your wayes and tarrye not, for here I will tarry for you, and then she went into her chamber, and with a knyfe did take both her eyes out of her head, and this done, she came out of her Chamber all bloody, and did presente her selfe as well as she could before this Lorde, as she had promised him. And when thys Lorde did see her thus disfygured, and that the eyes were out of her head, hee departed from her, as a man out of his witte. And the sayde Mayden did continue still in that blyndenesse vnto her death, being better contente that shee had losse her eyes, then to haue had lost her Virginitie.

¶ Another

¶Another.

Vlisses going to Troy, tarryed in the Warres tenne yeares, and wandered after warde tenne yeares more in the worlde, all the which space, his Wyfe Penelope had many Suters, and Wooers, but she kept her selfe so chaste, that not one man could haue any graunt or hope to enioye her, till Vlisses came home.

¶Another.

Also Lucretia the Romaine, being sore attempted by the sonne of Tarquinius Superbus, King of Rome, wolde in no case heare him, so that when he perceiued ỹ he coulde not moue her to lightnes, he vsed force & rauished her, which the chaste Lucretia toke so grieuously, that she thoughte it not ynough though her Father, her husbande, and all the people for reuenge of this iniurye had driuen the King and his Sonne from their Kingdome into banishmente, but for greefe that her chastitye was thus defyled, she slue her self with a dagger.

¶ Another.

So odious seemed the sinne of Letchery in the eyes of one Virginius, that when Appius the Romayn Magistrate enamoured of his Daughter, did falsely chalenge her to be his bondmayde, stolen out of his house, and wrought so much for the satisfactiō of his lust, that euen by extortion, & vsurped authority he had almost plucked the daughter from her father. Virginius seeing how it was like to come to passe: he to haue his Daughter violentlye taken from him as a bondmayde, whiche pretence shoulde cloke the dishoneste meaning, euen in the Iudgemente place before Appius eyes sittyng on the Bench, thoughte it better that his Daughter shoulde by the Fathers hande lose her lyfe, then by force of authoritie her honestly, and therefore in high dispight he slewe her openlye with his owne knyfe.

¶ How

¶How Lechery is contrary to Chastitie, and in how many sorts it is deuided, then is shewed the daungers that come thereof, as well to the bodyes of men, as to their soules.

¶The.xxb.Chapter.

LEtchery is a Vyce contrary to the Vertue of Chastitye. And as it is red in ỳ summe of Vyces, there be foure maners and sortes of the same. The fyrste is Fornication, and that is, when the man and the Woman being not Married, doe meddle fleshlye togither. The seconde is, Aduoultrie, and it is, when as well the one as the other be married. The thyrde is, when a man doeth meddle fleshly with anye of his kinswomen. The fourth manner is suche, that it ought not to bee named, for it is so vyle, so abhompnable and great a sinne.

Saynt Gregorye sayeth, that letchery consumeth and destroyeth the body, Gregory.

and causeth a mã to lose his good name, damneth his soule, offendeth the person, and offendeth God. And nowe adayes the world is greatly inclyned to the sinne of Letchery.

Seneca. Seneca sayeth, that he wouldе that all Letcherous persons shoulde be stoned to death, as they were in the olde tyme, to the intente that a man mighte beware, and kepe himselfe the better from it. And sayeth, that albeit that the greatest delights and pleasure of this world is Letchery, yet neuertheless if thou doe well consider the ende and the beginning of the same sinne, thou shalt fynde nothing therein, but al mischiefe and wretchednesse.

Salomon. Salomon sayeth, so little tyme and space as a man might beare fyre in his bosome without burning of himselfe, so little space mighte not a man be amongest women without sinne. And sayeth, that often tymes Letcherous persons doe commit letcherye by their sight.

Orace. Orace sayeth, that Riches doe bring

Warre,

warre, and Women doe bring Letchery.

Aristotle sayeth, beleeue stedfastlye that Letcherye destroyeth the bodye, shortneth the lyfe, corrupteth the Vertues, breaketh Gods law, cõsumeth the riches, taketh away the strẽgth, killeth the soule, destroyeth the sight, bringeth the person to olde age, and sometyme doth make him paralatike. Aristotle.

Ouid sayth, that the Letcherous person being yong doth sinne, but the olde Letchour doth dote: For an olde Letcherous person, when he can not do the dœde, yet doeth he take pleasure in dishonest touchinges. And sayeth, that in Battayle and warre be men strucken with Speares and Swordes, and in peace they be stroke with euill words and thoughtes. Ouid.

Hermes sayeth, that the vyce of Letcherye doeth quenche all Vertues, and that there is nothing more mortall to mankinde then Letchery, except it bee amongst those persõs where it is lawful, as betweene the man and his wife. Hermes.

in truſt to haue children.

Gregory. Saynte Gregory ſayeth, ſpeaking of Letcherye in a certayne Hiſtorie. O fyre of Letchery, whereof the mouth is Gottony, the flame is Pryde, the ſparcles be corrupte wordes, the Smoke is euill name, the Aſhes be pouertye, the ende is the Tormente and payne of Hell.

¶Example of Letcherye.

THis ſinne of Letcherye dyd ſo poyſon the breſt of Sardanapalus, that all manlye courage was wholye killed in him, and he become ſo womanniſh, that he contemned the company of men, only delighted with the fellowſhip of his Harlots, in ſo much, that he contrarye to all Maieſtie of a Kingly perſonage, or courage of a man, did put himſelfe into Womans Apparrell, and being thus beaſtlye dyſguyſed vſed to ſitte and ſpinne all daye for Wages among them, and at nighte to ſpende his ſhare

vpon

vpon them, whereby he grew so much into contempte, and to be loathed among his Nobles, disdaining to serue him that shoulde be so slauishe to Womans lust, that he had rather fumble on a Rock and a Spindle, then imploy himselfe to Martiall exercyses: They conspired to remoue him from his dignitie, and to that intent, rayled an Armie, which when Sardanapalus vnderstoode, he as moste seemed a womanlye King, ran to hide himselfe, but when there was no remedy, but blowes must be delt, at the fyrst he broughte out his disordered and vnskilfull smal troupe, and being sone discomfyted, ran to a stack of Wood, whiche for the nonce he had prouided, burning for that purpose, and threwe himselfe into it, the onely thing wherein he euer shewed himselfe to be a man. Thus this loathsome lust doth make of men women, of women beastes, & finally Diuels, a meete ende for suchs beginning.

¶Of

Of force or strength, and what it is, the manners and comparisons of the same, and who maye be called strong, and of those also which be always strong.

The xxvi. Chapter.

FOrce or strength, after the saying of Macrobius, is in three manners and sortes. The first is to be strong by Nature, the which thing is no Vertue. The seconde is not to feare and dread perrilous and daungerous thinges. And the thyrde is Pacience, these two manners be good.

Tully. Tully sayth, thou ought to be strong in Battayle, and to sustayn and suffer pacientlye the aduersities & euils that come vnto thee.

Seneca. Seneca sayeth, that the man is loued & praysed for his loyaltie or faythfulnesse, and for his valyauntnesse.

Socrates. Socrates sayth, that sometyme it is better to flye, then to dye, notwithstanding

ding thee, that Hermes sayeth, that he did see a knight which was reputed very hardy, thou doest flye from honourable death, to lyue with shame and rebuke.

And Socrates sayth, that there is ba- Socrates.
lyauntnesse in dyuers and many sortes and manners, that is to saye, of those which be hardy and valyaunte, when they be constrained either to fight or to dye, as those whiche doe fighte vppon the Sea in their Shippes, and this valyauntnesse is by force & constraint. Another maner there is, that somtime a man is hardye and valyaunte, as when that he knoweth that hee hath the ayde and companye of other. Of other there bee, whiche be hardy and valyaunt when they knowe, that those agaynst whome they striue, be cowards and feareful, of other there be which be sturdy and hardy in al things & feareth nothing, and this is a Beastlye hardynesse. And also all the other be not perfyte. The fyrst maner is perfite & vertuous, as when a man is hardye and

valyaunt

valyaunt to flye shame and dishonour. And to doe no Domage nor outrage to any person, neyther in body nor goods, and also to defende his countrey.

ocrates. Socrates sayeth, that the Vertue of Force or strength, maketh the man pardurable, when he doeth put hys strength to resiste Vices, to maynetayne reason and Justice. And not to be prowde in his prosperities. And also to fyghte agaynste the delyres of the flesshe.

Iohn. Saynte John Euaungelistе sayeth, in his fyrst Epistle.

Scribo vobis iuuenas quoneam fortes estis verbum dei manet et in vobis et vicistis malignum.

¶ Example of Fortitude, or Valyauntnesse.

As touching this Vertue, the noble Romayn Scæuola is to be cõmended, who when King Porsenna in the quarrell of banished King Tarquinus, besæged

beſæged Rome in ſuche ſorte, that the Cittie was put to great diſtreſſe, then Scæuola willing eyther to rayſe the ſiege by ſleying Porſenna, or to perriſh for his countrey ſake, gate out of the Cittie, and came into Porſennas Pauillyon, where the King ſate with two other his Nobles beſyde him, all lyke apparrelled princely, accoʒding to the pollicie of Warre, ſo that by the Robes he could not diſcerne whiche ſhoulde be the King, whome in perſon he knewe not, but thus aymed at his purpoſe: he ſæing the Souldyers moʒe reſoʒtyng vnto one of the ſayde thʒee, and receyuing their Wages of him, being the Kinges Secretary, did think with him ſelf, becauſe of the pʒeacing vnto him, that he was Porſenna, and therefoʒe ſtoutly ſtept vnto him, amid the route, and with a dagger ſlue him, and being apprehended, and demaunded of Porſenna, what he was, and why he had thus pʒeſumed to ſlay his Secretarye, he without feare aunſwered: O King Porſenna I am a Romayne, and ſæing

the

the iniurious trouble thou doest to my Countrey, I did purpose to haue slaine thee, and not this man, if I had knowen thee: Wherupõ Porsenna caused a pan of Coles to be brought, and his right hande to be holde ouer it, till it shoulde be burned of, which he did himself, not shrinking at it, yea, when that hande was burned and wasted, he woulde haue put in the lefte hande also, to haue bene burnt, whiche when Porsenna with wondering beholde, he would not let him doe it, but forgaue him it, for his valyauntnesse, who tolde him that suche was the courage of Romayne Knightes, not onelye to attempt suche hazarde, but also to indure the brunt of it to the ende, and therefore to gratifye Porsenna for his fauour shewd, he told hym that a greate number of Gentlemen in Rome had sworne to worke Porsenna his death, euerye one to attempte it by lotte in course, by diuers meanes as he had begone it, and therefore euery howre if he tarried any longer, he should be in daunger of his lyfe,

which

which Porſena by this he had ſéne, did eaſily beléeue, and therefore he let Scæuola to return home to Rome & he himſelfe did rayſe the ſiege, and for feare did depart in all haſte. And thus by valyauntneſſe and force of courage, Scæuola deliuered the cõmon wealth from great extremitie.

¶ How pacience cauſeth a man to beare eaſilye the paynes and trauayles of this worlde And howe many ſorts there be of pacience.

¶ The. xxviij. Chapter.

Pacience is a Vertue, by the whiche we ſuffer in oure hearte the aduerſyties and euils that be done and ſayde vnto vs, whereof the Mayſter of Sentence doth ſpeak, ſaying: the vertue of pacience is remedy agaynſt all aduerſities. And ſayth, that al the euils & aduerſities ý thou ſhalt haue, ſhalbe more

light

light and easye to beare and suffer, if thou haue pacience, thou shalte not be paciente, so long as thou arte couetous.

Aristotle. Aristotle sayeth, that the man may be praised, and may be knowen in three manners and sortes.

The paciente is knowne, in his aduersities and tribulations. The hardy and valyaunte man is knowne in the warres, and battayles. And the friend is knowne at neede.

All whiche appeares in the Valyaunte Regulus an auncient Captayn among the Romaynes, being at length taken by their enemies the Carthagians, and suffered to go home to his Country out of byle Prison and cruell bondage, vpon this condicion, that either he should obtayne peace at the Romayns hands, for the Carthagians, or else to retourne to suffer cruell death. So whē he came into the Counsayle house at Rome, euerye man being ioyfull of his safe retourne, and willing for his deliuery to haue graunted peace to Carthage, he

only

only stode stowtely agaynst it, & chose rather himselfe to retourne to dye, for the commoditie of his countrey, then that the enemies being now brought to distresse, should escape the danger, and therefore the valyant old Knight told them, seeing now he was olde, and hys seruice all spent, vnable to benefit his Countrey, his lyfe by giuing peace to the enemye, should not so benefyte the common weale, as his death wyth the ouerthrowe of Carthage, and therefore contrary to all mens hope, perswaded his owne death, and retourned to Carthage to dye, where cruellye his mouth was set open to the flies with a gagge, and his eye liddes cut of, and he set staring agaynste the Sunne, and thus with payne and wante of slæpe, dyed valyauntly, thought miserablye.

Socrates sayth, let vs suffer and take in pacience that thing which fortune doth giue vs, for it is great follye to stryue agaynst it. Socrates.

Salomon sayeth, that it is better to be pacient, then to be strong, for he that Salomon.

is pacient, gouerneth himself by great wysdome, as Job did, which had great pacience in all his aduersities, and sayeth that the strongest man that is, is he whiche can couer and kepe secrete his pouerty.

Seneca. Seneca sayth, that there is two maner of pacience in this worlde, the one is to suffer and indure pacientlye the aduersities and tribulatiõs that a man hath. The other is to refrayne and to abstayne from his desyres and will. And sayth also that the vertue of pacience doth order and kepe the tongue.

¶How that feare and dreade be contrarye to strength and valyauntnesse, and what feare is, & who those be that be fearefull, and for what cause.

¶The .xviii. Chapter.

Feare and Dread be vyces, contrary to strength and valyauntnesse. And they be three maners, after ỳ saying of Ptholome. The fyrst is, to be fearefull in his courage, without anye occasyon, but onelye by imagination, and this is properly called feare. The seconde is to dreade and feare a thing more then nede is. And that is a great vyleneſſe and shame. And the thyrd is, not to be able by reason of feblenes of courage, to suffer aduersities, and this is called feblenesse, when the man is vyle of heart, which is to great a vice. This man which is so vyle of hearte, and so fearefull, maye be compared to the Hare, which is the moste fearefull beast of all other, for the Hare hath the condicion, that when she is layd in the Wood at her ease, if [illegible] but heare the leaues of the Trées shake, she doeth runne away for feare. Many there be that doe resemble the Hare in this maner, which hath so vyle and feble hart,

that for a little or nothing, they be abashed and afrayde.

Salomon. Salomon sayeth, that the one of the causes which causeth a mã to be fearefull, is the knowledge that he hath to be reproued of his euill workes.

Tully. Tully sayeth, wilt thou be without feare, doe well, and speake but little. And sayth, that it is a more cruel thing to feare death, then to dye, and that the remedye of a feeble and vyle hearte, is not to feare death.

Cato. Cato sayth, do not feare the last ende of thy lyfe, for he that doth not regard, but dispraiseth the ende of the lyfe, hée feareth not death.

Pithagoras. Pithagoras sayth, that death cannot be bought, nor no man oughte to feare it, but such as haue done much iniquitie, and feareth to be damned for their vyces. And sayth, that the doubte and feare of death is verye well manifest, for by it is made transmutation of the transitorye and fynall worlde, to the euerlasting and perpetuall world. Also of the world of folly and vanitie, to the

worlde

worlde of Wyſedome, trueth and of reaſon. Of the worlde of payne and labour, to the worlde of cõſolation and of felicity. And ſaith, that it is great marnayle of thoſe whiche feare and doubte death, and doe alwayes contrarye to their ſaluation. And ſayth, that he that liueth well and vertuouſlye in thys worlde, oughte to truſt to make his ende well. And ſayth alſo, that death is good both to good and euill men. To the good men, to the intent that they maye haue the reward of their goodneſſe. And to the euill, that they maye commit no more ſinne, nor doo no more euill to the people. And ſayeth, that it is better dye then liue with ſhame. And therefore he ſayd vnto a man which did flye from the Battayle. Thou doeſt euill to flye from honourable death, for to liue with rebuke and ſhame.

Socrates ſayeth, that he did ſée hys wyfe wæpe, when he was taken out of Priſon, to be led to his death. And he ſayde vnto her, wherefore doeſt thou wæpe myne owne wyfe. And ſhe aun- Socrates.

ſwered, haue not I a good cauſe to weepe, when I ſée you ledde to death with greate wrong and without cauſe. And then he aunſwered that the man ought not to feare death, for there is no manner of payne or bytterneſſe in it, but the feare that a man hath thereof. A wyſe man being ſicke in his bedde, cauſed his Sonne to come afore hym, that he might talke with him of death. And sayde vnto hym. My ſonne, haue abſtinence with thée, and refrayne thy will, for if thou diſprayſe the worlde, and the dyuers chaunces thereof, that euery day doeth runne and happen, in abſtayning from thoſe thinges which God hath prohibited, thou ſhalt deſyre none other thing but Death: Sonne ſpeake alwayes of God, and he ſhall put in thy mouth good wordes. Sonne doe not put thy loue in this worlde, for it is tranſitory, and deceiueth all thoſe which doe put their truſt in it. Sonne ſuffice thy ſelfe, and be contente with that thing that God hath gyuen thée, and doe not couet the goodes of other

men.

men. Sonne, vse Temperaunce in thy liuing, and be conuersaunt with wyse folkes, and so thou shalt get wysedome, be meeke, humble, and be no mocker, dispraise no man, and do not speake to muche, for I haue repent me more for my large and to muche speaking, then I haue for holding my peace, or for little speaking. Sonne I praye thée beware that the Cock doe not wake earlyer in the morning then thou, doubte and feare God, and beware of vayne glory, if thou haue any Science, and do not bestowe it in good vses, it shall doe thée more domage and hurte then profite. Beware that thou speake no vayn and vnprofitable words, be not prowd for anye manner of riches, and dor not dispayre for any manner of aduersities that may chaunce vnto thee.

Socrates. Socrates sayth, that death flyeth alwayes from him whiche doe not feare it, and is always neare to him, which doth feare and doubt it. And sayeth in a nother place, that thing whiche thou cannot eschew, suffayne and suffer it

paciently.

Auſtine. Saynt Auſtine ſayeth, that there is nothing ſo ſure as death, for death hath no mercye of the poꝛe, noꝛ beareth no honour to the riche, and ſo ſpareth no maner of folkes.

Hermes. Hermes ſayeth, that death is as the ſtroake of an arrowe, and the lyfe of a man is in lyke caſe as the ſtroke, whiche tarieth a good ſpace oꝛ it come. Agaynſt the feare to dye, fyre thinges doe aſſure vs. The fyꝛſt is the death of the body, by the whiche euerye man is right ſure to paſſe. The ſeconde is, that death maketh ende in all thinges of this woꝛlde. The thyꝛde is the neceſſitie to die. The fourth is, that we ſée other die afoꝛe vs. The fyfte is, that God hymſelfe did dye. The ſyxte is euerlaſting lyfe that commeth after this.

Salomon. Salomon maketh mention thereof ſaying.

Memor eſto quoniam non tarbabit Mors.

Be watchfull, foꝛ death commeth on a ſodayne.

¶ Of

¶ Of surety, and howe manye manners there is thereof, and how feare and surety do striue togither by diuers languages.

¶ The.xxix.Chapter.

Suretye is not to doubte the domages and hurtes that maye come in the ende of thinges begon. And there is two manner of sureties. The one is of folly, as he which goeth to fyght agaynste his enemyes naked without Harnesse, or he whiche feareth not to slæpe by venemous Beastes, the other is of wit and of vertues. The office of surety is to giue comforte, and resiste euill fortunes, whiche come vnto the man, for a mã ought to trust that goodnesse and prosperitie shall come after the aduersities.

Orace. Orace sayeth, that he whiche doeth fire his heart in goodnesse in his prosperities,

rities, shall be sure in his aduersities. Agaynst this vertue of Suretye, doeth stryue oft times Feare in this maner. Feare sayth to the man, thou shalt die. Surety aunswereth, it is a naturall thing and no paine, I did come into this worlde vnder such couenaunte, that I should go out of it agayne, the lyfe of man is but a Pilgrimage, when he hath gone farre ynough, he muste retourne, it is a great follye and madnesse to feare that thing, which cannot be eschewed.

Lucan. Lucan sayeth, that Death is the last payne, and therefore a man ought not to feare it, and sayth that death is the last terme and ende of all thinges.

Seneca. Seneca sayth, that he whiche prolongeth his lyfe, yet for all that he cannot escape frō death. Feare sayth thou shalt dye. Surety aunswereth, I am not the fyrste, nor the last. For there be many gone afore mee, and all the other shall follow me, it is the end of mankynde. There is nothing that greeueth, which commeth but once, for death is commō and

and equall to all. Feare sayeth, thou shalt haue in thy lyfe much payne, sorrow, and tribulation. Surety aunswereth, to deliuer me from al these euils, I muste dye. Feare sayeth, thou shalte dye in a straunge countrey. Surety sayeth, Death is not more grieuous without the house, then wythin. Feare sayth, thou shalte dye in thy yong age, Surety aunswereth, Death is common, as well to the yong, as to the old, and maketh there no manner of difference. But I will that thou know, that it is the beste dying when a man hath the greatest pleasure to liue, it is a very good thing to dye, before that a man desyre Death. If Death take mée when I am yong, it shall not take mée in old age.

Iuuenall sayeth, that death ought to be so muche doubted, as ought to be olde age. Feare sayth, thou shalt not be buryed. Surety answereth, I doe not care, for it shall be very small domage vnto me. When the person is dead, he careth not what becõmeth of the body, whether Iuuenall.

whether it be brent or eaten with wild Beastes. I will that thou knowe that the Sepulture or burying, was not founde to the vsage and profyte of the dead bodyes, but to the intent that the Caryon of the deade bodies shoulde be taken out of the sight of the liuing persons. Feare sayth, thou shalte be pore. Suretye aunswereth, there is no man pore, but suche as thinketh that he is pore. Feare sayth, alas what shall I do I haue lost my frendes, my wyfe, my Children and all be dead. Surety aunswereth, he is a fole that wepeth, or maketh any sorrow and lamentation for those that be deade, seing that all must dye, the wyse man oughte neuer to take discomfort for the death of any person, nor of his children, but he ought to suffer it as paciently as he doth loke for his owne death, and to take comforte in himselfe. And more to doubte and feare that which Fortune ought to sende him.

Lucan. Lucan sayeth, that feare of euill chaunce or Fortune, doth put the person

son in many great perrils, but he is very strong that can suffer fearefull and doubtful things, for the man is known in his aduersities.

Seneca sayeth, that there be more thinges which doe feare vs, then that doe hurte vs, and we haue ofte tymes more feare in the mynde and thoughte of the courage, thē of the worke or deede. And therefore a man of good courage ought not to haue feare afore the tyme, for peraduenture that whereof he hath feare, shall neuer come. Seneca.

Feare sayth, thou shal be eryled and cast out of thy countrey. Suretye answereth, the countrey is not forbid me, but the place, for all that which is vnder heauen is my countrey, as sone shall I fynde and haue my necessities in other countreyes, as in myne owne, euerye Lande is the countrey of a good man, as the Sea is the countrey of all fishes. In this manner feare doeth alwayes striue with suretye, and neuer giueth good counsayle.

But Orace sayeth, the man that hath Orace.

hath a frée and good courage, doeth not doubte Feare, for as it is aforesayde feare commeth of a feeble hart, and yet many wyse men say, that there be many things which a man ought to feare and doubt, as is contayned in the chapter following.

¶ Howe the wyse man oughte to doubte, and how by doubte and feare, many tymes the men become vertuous.

¶ The xxx. Chapter.



The enemy of Hel ought to be doubted of euerye wyse man.

For Salomon sayeth, that happy is he whiche doubteth & feareth the enemy of Hell. And that the man ought to beware of him, for if he doe, he shall not nede to doubt anye perrill, & thou ought not to beware and kepe thée only from thy great enemies, but also from

from the leaſt in the worlde.

Yet neuertheleſſe, Ouid ſayeth, that a man ought not to bee ſo doubtfull and fearefull, that he make doubte of that thing, whereof no doubte is to be had. Ouid.

Salomon ſayeth, that a man ought not to doubt his enemye, for his ſubtilty and crafte. And if hée bée a fole, for his miſcheefe and ſhrewdneſſe. And ſayth, ꝑ when thou ſhalt haue a friend, it is neceſſarye that thou be a friende to his friendes. And ſayeth, kéepe thy friend aboue all thinges, and conſyder the loſſe that thou ſhoulde haue, if thou did léeſe him, for in léeſing thy friende, thou ſhall purchaſe and get many enimies. And thou ought to conſider and thinke, that the leaſt of thy enimyes is greater & of more power then thou art. Salomon.

Socrates ſayeth, that the man which goeth about to get his enemies, doth trauayle for his own deſtruction, for he which hath many enimies ought to lyue alwayes in greate doubte and feare of his lyfe. And ſayeth, that Socrates.

one

one of the greatest wittes that a man may haue, is to know how to make of his enemye his friende. And sayth, that thou ought not to repute thyne enemye as a small and a light thing, for he may hurt thée more then thou doe thinke, be he neuer so small of power.

Seneca. And Seneca sayeth, that thyne Enemyes be sometyme more profytable to thée, then thy frendes, for thou doest kéepe thée from falling into many dangers and follyes for feare of them, and taketh payne to kéepe thyne owne, for it is better to resist & withstande their will and mallice. And sayeth, that if it chaunce thée to speake with thyne aduersary, beware that thou do not show him thy secrete, for then thou shoulde teach him thy destruction.

Pithagoras. Pithagoras sayeth, that if thou wylt dispayse thyne enemye, shew always countenance as thou wouldest him no maner of harme, nor that thou art his enemy.

Salomon. Salomon sayth, beléeue neuer thine enemy, and if he do humble himselfe to thée,

thée, yet doe not trust to him. For if hée be his tyme to doe thée displeasure, hée will neuer be satisfyed with thy blood.

Saynte Austine sayeth, that as in warre the Souldiers be neuer neither day nor night out of their harneſſe, but alwayes in readineſſe, and speciallye when they be neare to their enemyes. So during this lyfe, we ought not to be voyde and vnfurnished of vertues, to the intente, that we be not as he, whiche his enemye doeth fynde out of harneſſe, whereof the Gospell maketh mention. Austine.

Dum fortis amatus custodit atrium suum in pace sunt omnia que possidet.

How good Fame ought to go afore men, and of the goodneſſe that commeth of the same.

The.xxxj. Chapter.

GOod Fame, is a noble ver-tue and muche oughte to be prayſed, and ought to be preferred aboue all riches, for it is approbate by the Law and by cuſtome. And knowe thou, that for anye profyte of the worlde, thou ought not to leſe thy good Fame, for the profite that commeth of euil renowme and Fame, is loſſe and not winning.

Seneca. Seneca ſayeth, that no man cannot ſhowe in himſelfe, but that which is in him.

Auſtine. Saynt Auſtine ſayth, that Hipocriſie is Treaſon.

Salomon. Salomon ſayeth, if thou wilte haue good renowme and Fame, flye and eſchewe the delightes of the fleſh. And in another place ſayeth, if thou will be well renowned and famed, be not lecherous.

Cato ſayeth, that Lechery and Couetouſneſſe, be cõtrary to good renown and fame.

Ariſtotle ſayeth, that good Fame maketh the man to be verye cleare and bright

bright in this worlde, and to be acceptable in the presence of Princes.

Seneca. Seneca sayth, that the good renowne and fame of the persons, is feare of sinnes. And sayeth, inforce thy selfe to haue good fame, for it shal indure longer with thee, than al the Treasures of the worlde.

Salomon. Salomon maketh mention therof, saying:

Curam habe de bono nomine, magis enim per manebit tibi quam mille thesauri preciosi.

How Glottonye is a dangerous vyce, and of the great euil that commeth therofto the bodies of men, and how the vertues of men be destroyed and corrupt by the same.

The xvii. Chapter.

A. Glottonye



Glottonye is an inordinate delyre and will to eate and drinke, and is all contrary to the Vertue of Abstinence. It is redde in the summe of Vyces, that there commeth much euill to the persons by the vyce of glottony. For that same vyce doeth take awaye the memorye of the person, destroyeth the Sences or wittes, consumeth the vnderstanding, corrupteth the blod, destroyeth the sight of the eyes, maketh the spirite feble, and doeth stoppe and let the tongue, destroyeth the bodye, bringeth Lechery, shorteneth the lyfe of man, and doth ingender manye and great sickneffe, which do cause the person sodaynelye to dye, or doe cause him to liue in great payne. And sayth, that there is mo folkes which dye by reason of excessiue eating and drinking, and by inordynate liuing, then by other mortalitie. And sayth that women and Wyne doe cause manye good men to erre.

Aristotle

Aristotle sayeth, that he is a verye Beast whiche followeth the will and appetite of his mouth. And sayeth, that he whiche doth fill himselfe full of good meates and drinkes, that he doth seeke his death more then his lyfe. And sayth that he whiche will live cleane and in health, let him beware of to muche and excessiue eating and drinking. Aristotle.

Ipocras sayeth, that abounda unce of Wynes and meates, destroyeth the body, the soule, and the vertues. Ipocras.

Saynt Gregory sayeth, that when the vyce of Glotony hath the dominacion and power of the person, it shall cause him to leese all the goodnesse that euer he did. And that when the body of the person is not gouerned by abstynence, all the vertues of the same person be drowned. Gegory.

Wherof Saynt Paule maketh mencion, saying: Paule.

Quibus finis interitus, quorum Deus venter est, et gloria in confusione eorum terena sapiunt.

Whose ende is destruction, whose

God is the Belly, and their glory is in their confusion, sauouring of earthlye thinges.

¶ Howe Abstinence is that, whereof Glottony is consumed, and by the goodnesse that is therein, and that may come thereof.

¶ The xxviii. Chapter.

Salomon.

ABstinence is a Vertue, by the whiche the desyre of glottony is refrained and quenched. Salomon sayeth, that he whiche liueth by Abstynence, doeth alengthen his lyfe.

Austine.

Saynt Austine sayeth, that in lyke case as a man doeth straine the Rayne of the Bydle, to stoppe the Horse, so ought a man to constrayn and refrayn himselfe from the sinne of Glottonye. By the Vertue of Abstinence, a man doeth get and purchase in this worlde, the

the Treasure which is aboue all other Treasures, that is to saye, health of body.

Sidrac. Sidrac sayeth, that there is no riches in this worlde, to be compared to the health of the body, and by abstynence a man doth purchase health, and increasing of his life, & doth eschew Glottony, that is to saye, to abstayne from excessyue eating and drinking, for to fyll himselfe full of meates, the stomack is greued therewith. And it doth nourish as is afore sayde, many grieuous diseases, and especiall the gowte, and doeth cause the breath of the person to stink, and many other euils come thereof to the person, of the whiche ofte tyme followeth sodayne death.

¶ How Cõstancie and Inconstancie be differente, and howe Constancie is a noble Vertue, and what Inconstancie is.

¶ The.xxiiii. Chapter.

Constancie is to be fyrm and stable in one purpose, wythout varying.

Tully. Tully sayth, that it is a verye great and a good thyng for a man to be stable in those thynges which he will say or doe.

Isidore. Isidore sayeth, that he is not worthy of prayse which doth begin any worke, but he which maketh an ende thereof. Yet notwithstanding a man ought not to be so stiffe in those thinges which he hath to do, that he doe fall into the vyce of obstinacye. Obstinacye is, not to change his purpose, for any counsayle, or for any thing that may chance therof. Inconstancye is a vyce contrary to the vertue of Constancy.

Seneca. Seneca sayeth, that inconstancye is not to be fyrme and stedfast, and it maye be compared to the Swallowe, which doth feede and nourishe himselfe in flying here and there, and so doth inconstancie, which doth put all thinges at aduenture.

¶Of the vertue of nobleneſſe of corage of men, and how the men be oft tymes prayſed by reaſon of the ſame.

¶The.xxxv.Chapter.



Obleneſſe of courage, is to hede and mynde Malyaunt, Noble, and vertuous things, and it may be cõpared to the Griffyn, which is a Beaſt of ſuch nature, that he would rather lette himſelf dye for honger, then he would eate of Caryon and ſtinking fleſh.

Saynt Auſtin ſayeth, in ſpeaking of the highneſſe and nobleneſſe of hearte, that the Lyon neuer maketh warre with the Antes, nor the Egle with the Flyes. Auſtine.

Tully ſayth, that the courage of vertuous perſõs is knowen by their great worꝛkes. And ſayth, that there is nothing ſo ſtrong and ſo ſharpe, as the hart and courage of the man. Tully.

¶Example

¶ Example of Noblenesse of courage.

¶ The.xxxvi.Chapter.

OF Noblenesse and highnesse of courage, it is redde in the Hystoryes of Rome, that there was a Phisition that serued a Baron, the which Baron made great warre agaynst the Romaynes. This Phisition came on a daye to the Senatours of Rome, and to the Counsayle, and sayd vnto them. If ye will giue me a good summe of money, I wil poyson my mayster, whiche hath done you so much euill. And they answered we will not vanquish him by treason, but by force and strength. And the they did shew it to the Baron, to the intent that he might beware of the Phisition.

¶ Of vayneglory, and how many maners there is thereof, and how vayneglory is to be dispraysed.

¶ The xxxvii. Chapter.

Wayne-

Vayneglorye is a vyce, contrary to Nobleneſſe of hart. And there is three maners of Vayneglorye. The fyrſte is when a man doeth cauſe himſelfe to be more eſteemed, prayſed, and honoured, then it appeareth vnto him.

But as ſayne Thomas ſayeth, it is no vyce to haue the will to be good, or to be well-named, and famed, when he ſayeth, that good name and fame is better then great riches. The ſeconde manner of vayngloxy is, when a man doth vaunt, boaſte and prayſe himſelfe, for any maner of thing, for it is a thing not ſemely nor conuenient, for a man to praiſe himſelfe. The thyrd maner of Vayneglory is, for a man to ſhew himſelfe richer then he is, and to ſhewe himſelfe more vertuous then he is, for it is Hipocriſie. The vice of vainglory, may be compared to the Peacock, which is ſo full of vayneglory, that all his deſyre and delight is, to ſhew his fethers, in ſpreading his tayle in manner of a wheele for to be prayſed. In the ſumme

Sayne Thomas.

of

of Vyces it is red, that when the person shall haue ouercome all Vyces, yet Vayneglory doth tarry with him.

Cato. Cato sayth, if thou wilt please God, eschew vayneglory.

Plato. Plato sayth, doe not prayse thy selfe, but let another man prayse thee.

Gregory. Saynt Gregory greatly doth blame the vayneglory of Hipocrits. And sayth, that their vayneglory is not but a fantastike Mylyon, which seweth outwardlye, that thing which is not within.

¶ Example of Vayneglory.

¶ The .xxviii. Chapter.

HEroſtrates a man very baſe, and a ſimple ſoule, but very vayngloryeus, in ſo muche, that in a nighte, he ſetts the great and famous Temple of Diana on fyre, and being taken, and aſked why he did that Mylany, he anſwered: onely for this cauſe, that by that deede, his

his name might remayne for euer, is vayne glorious persons loue to be famous, though it be with great shame.

Another.

The Philosopher put by with vayn glory, because men had him in estimation for his wonderous wysedome, hee tolde them that shortly he should be taken from them, and that the GOD of Heauen woulde take him vp, and that it might so be thought of him for euer, he stale secretly away, and went to the toppe of the burning hill Aetna, where at ye mouth of a deepe whole, he threwe himself down headlong, but he vsed to weare yron slippers, which by chance he left behind on the hill toppe, whereby his vayne glory was betrayed, and it perceaued that God had not fetched him away, as they a whyle beleeued, but that he had whorled himselfe into that pitte, where though his body were soone burnte to nothing, yet the shame of his vayneglorious myndc shal burne to the ende of the worlde.

¶ How

¶ How Iustice ought to bee done, and how it is that thing that doth measure all thinges vpon earth.

¶ The .xxxix. Chapter.

IUstice is a fyrme and a stable will, to doe right vnto euery man. Salomon sayth, desyre not to bee Wyse, if thou canste not fynd in thy hearte to doe Iustice. And sayth, that there is three thinges necessary to a man, which will doe Iustice. The fyrste is that he haue authoritie to doe it. The seconde is, that he know well what he ought to iudge. The thyrd is that he iudge according to reason.

Hermes. Hermes sayeth, beware that thou doe punishe no man by Iustice, afore that thou giue him tearme to make his defence. And beware, that when thou ought to doe Iustice, that thou do not to muche deferre and prolong it, whereby there may come any occasion

to

to let the aforesayd Iustice.

Tully sayth, that Iustice is the Mother and Ladye of all other Vertues, for there might nothing liue and dure in this worlde, if Iustice were not. Tully.

Aristotle sayth, that Iustice is a mesure, that God hath stabilished in earth, for to limite all things. And sayth that Iustice is none other thing, but to giue euery man his owne. Thou oughte to giue to three manner of folkes, that whith is their owne, ỳ is to say, to thy Soueraign & superiour, to thy fellow, and to thy subiect. To thy Soueraygne and Superioure, thou oughte to giue reuerence of hart, and obedience of body: To thy fellowe thou ought to giue counsayle in teaching him of his ignoraunce, and to ayde and helpe him to thy power. To thy Subiect, thou ought to defende him, and to instruct and punish him, if he doe euill. Aristotle.

Salomon maketh mention thereof saying. Salomon.

Excogitat iustus de domo impii, vt detrahat impios amalo gaudiũ est iusto facere

ecre iusticiam.

¶Example of Iustice.

¶The xl. Chapter.



F Iustice it is redde in the lyfe of holy fathers, that there was an holy man whiche long tyme had serued God, and had done great penance for his sinnes, to whome God sente afterward great sickenesse. And because that he could not recouer his health agayne, he began to complayne of God, and to murmure in himselfe, so it chaunsed on a daye, that the Aungell of God appeared vnto him, in likenesse of a yong man, and sayde vnto him, come with me, for God will that I shewe thee of his secrete Iustice, and did leade hym into the Towne, to a Marchauntes house, whiche had in a Cofer, a greate number of Florences, and the Angell in sight of the man, did take the same

Florences,

Florences, and did beare them into the house of another mã, which they found in slepe, and the Aungell did leaue the sayd Florences at his Chamber doze, to the intent that when he should open the doze, that he should fynd them. And this done, he led him to the house of another Marchaunt that had a Chylde, the which chyld the Aungell did kill in the presence of the sayde man, and the holy mã seing all these things, thought the Aungell had bene a Deuill, and would fayne haue departed from him, the Aungell seing that he would haue departed from him, sayd vnto him: tarry yet a little, for I will shewe thee the reason wherefore I haue done these thinges in thy presence. Knowe for the wherefore that I haue taken the Florences from the Burges, it is because that he hath solde his Heritage for the sayd Florences, and was purposed to giue them to certayne Murtherers, which had promised him to kill a man for his sake, the whiche had displeased him aforetymes. And the man whiche

he would haue caused to be killed, is a man of a noble byrth, whereof should haue come great inconuenience. And therefore to relist the euill that might haue come therof, and also to let him of his euill and mischieuous will & purpose, I haue taken the key of Florence from him, and when he shall see himselfe poore, & to haue lost his heritage and goods, he will giue himselfe to the seruice of God, and where he should haue bene damned, now he shall be saued. The reason whereof I haue born the Florentes to the Chamberlayne of the other man, is because that he was a riche Marchaunte, which came from beyonde the Sea, and had bestowed in Marchaundise all the goods that he had, and put it in a shippe, the which shippe did perrish vpon the Sea, then he did remember one daye howe that he had lost all his goodes, and had nothing to liue vpon, began to fal in dispayre, and was purposed to hang himselfe. And therefore to the entent that he should not destroy both the body and the soule I

did

dio beare him the foreknide Florences. The reason whereof I haue killed the Chylde, is becauſe that afore the father had him, he was a verye good man, and gaue many Almes, and did many good deedes for the loue of God, and ſince that he had the chylde, he cared for none other thing, but only to get riches, were it by right or wrong, and therefore I haue killed the chylde, to the intent that the Father maye retourne to his purpoſe. Doe not marualyle and grudge therefore, for the ſickneſſe that thou haſte, for if it had not bene, thou ſhouldſt oft tymes haue thy mynd and courage in Vanities, whereby thou ſhouldſte greatly haue diſpleaſed God. And bee thou ſure, that God doeth nothing, but by reaſon, but the perſons haue not knowledge thereof, for God hath not promiſed it them, but of two euils, hee doth alwayes take the leſſe. And this ſayde, the Aungell did depart from the holy man. Seneca. Salomon.

And from thenceforth, the ſayd holy man did neuer murmure againſte

God, for anye manner sickneſſe or aduerſitye that he did ſende him, but rather did thanke God, and alwayes dyd reioyce himſelfe in his ſickneſs and aduerſities, conſydering alwayes, that it was of the goodneſſe of God.

¶ How Iniuſtice or wrong is contrarye to Iuſtice, and how many maners there be of Iniuſtice, and how Iniuſtice demaundeth vengeaunce afore God.

¶ The. xlj. Chapter.

Iniuſtice is a Vyce contrary to Iuſtice, & it is in diuers manners and ſorts. The firſt is to kill any man, and is called murthering. The ſeconde is, to ſpeake villany, and opprobrious and ſlaunderous wordes of any man, and it is called iniury. The thyrd is to do any thing by ſtrength, and it is called

called Vyolence. The fourth is to doe domage and preiudice to any man, and it is called outrage. The fyfte is to take another mans good, and it is theft. The fyxte is to take a perſon by force, and it is called Rapine. Iniuſtice, otherwiſe called wrong, may be compared to the Deuill, the whiche doeth not loue reaſon. For all his pleaſure is to doe euill to friendes. And to tormente them which haue ſerued him.

Ieſu Chriſt ſpeaking of Iniuſtice, ſayth: With ſuch meaſure as ye ſhall meaſure, you ſhall be meaſured. And as you doe to your Neighbour, ſo ſhall be done to you.

Salomon ſayth, Iudge not the deede of any man, without reaſon. Salomon.

Seneca ſayth, that much ſorrow and tribulation is in the Land, whereof the Lorde and Gouernour is a yong man, which is very eaſye and lighte to giue pardon to miſdoers. And ſayth, that he which doth not punith the euill, is conſenting to the ſame. And ſayth, that there is fower thinges whiche doe call Seneca.

the man afore God. And the which doe sore displease God. The fyrst is the euil that a man doth to an innocent person. The second is, to withhold the hyre and wages of his seruaunt. The thyrd is willingly to set fyre in a house, or in a towne. The fourth is murder.

Aristotle. Aristotle sayeth, doe not shead mans blod without a cause, for it demaundeth Iustice of God, and he that doth euill to another man, he hath euill, and doth not know how and from whence it doth come.

Of Iniustice it is sayde, that the Deuill bethought him on a day, that he would be married, to the intent to haue Daughters to marry, & that he might leade their Husbandes to Hell, he did marrye with Iniustice, of whome he had seuen Daughters. The fyrst is Pryde, whiche he marryed to Lordes and Noble men. And to them whiche haue outragious heartes, by reason of Pryde.

The second is Auarice, which he gaue to the heades and chiefe of the people.

The

The Decree sayeth, that the flesshe can not bee corrupte, if the thoughte be not corrupt afore. And sayeth, that the person cannot haue a greater euil, then to be suspecting.

Alexander sayeth, when thou hasste conscience and truste in any man, thou ought not to suspect him, excepte manifestlye thou fynde that thing in him, whereby thou may haue suspicion, for the suspicion that thou shoulde haue there, shoulde cause thée to be moued to doe euill, there is difference betweene Suspition and Iealousye. For suspition is, to beléeue euill of another man, (as is afore sayde.) Iealousye is to haue feare of that thing, the whyche a man loueth doe no otherwyse then it ought to doe. Iealousye dependeth of the vertue of Loue, for no person can be Jelous, but for two reasons. The one is for the feare that a mã hath that the thing whiche a man loueth, doe not otherwyse then ought to be done. And the other is, that it be not the dishonour of the person which a man loueth. Alexander.

Juuenall

Iuuenall. Iuuenall sayth, that Iealousye of a woman is very great, for she can not loue the persō which she knoweth doth loue her husbande.

Plato. Plato sayeth, that perfyte loue is in three thinges, that is to say, to loue, to feare, and to honour.

Socrates. Socrates sayeth, that person that loueth, feareth: but all those whiche doe feare, doe not loue. And sayeth, that the person which loueth, hath alwais feare of that thing which he loueth. There is difference betweene Treason & mallice. Treason is properly to betray by mallice, the person which doth put hys trust in thee. Mallice is to imagyne somethyng, for to deceyue another man.

Longin. Longin sayth, that in a Traytor, the loue is vyce.

Austine. Saynt Austine sayth, that the Traitour doeth neuer swage nor mittygate himselfe, for familliaritie, nor for pouertie, nor for eating and drinking, nor for seruice, nor for giftes.

¶ Example

¶The.xlv.Chapter.



Of Falhod it is red in the old Testament, that by the wil of God, there was two Aungels sent into the Cittie of Sodome, for the abhominable sinne there vsed, they lodged in the house of a gody man, the Seruaunte of God, called Lot, and they badde hym that he should go forth of the towne, for they woulde burne it, and all the inhabitantes thereof. And as this sayd Lot was vppon a Mountayne, his two Daughters did imagine by falhode to deceiue him, to the intēt that he should meddle fleshlye with them. They caused him to drink so much, that he was dronken, and then the elder of hys sayd two Daughters, did lay her selfe by him, and so moued & styred him with touchinges and other tokens, that he medled fleshly with her, and so did the

yonger,

yonger, in so much that he did get them both with chylde.

¶ How truth is to be compared by reason to the Pertrige, and howe Truth is that thing whiche iustifyeth the man afore all persons.

The xlvi. Chapter.

TRuth, as Sayncte Austine sayeth, is to vse veritie, & truth, without any shadowe or colour of lying.

The vertue of truth may be compared to litle yong Pertriges, for a Pertrige is of suche nature, the one will robbe the egges of the other, and sitte vpon them, as they were her owne egs, but as soone as the litle Pertriges be brought forth, and that they heare their owne proper mother cry and sing, they leaue and forsake the olde Pertrige, which brought them forth of egs, and go to their owne very mother, and so it

is

is of the Vertue of Truth, for the man doth soner it so long as the contrary is not knowne and perceyued, but at the ende Truth doth alwayes abyde, and continue in his place.

Aristotle sayth, truth doth helpe him at the ende of all his workes & dædes, which doth loue it. Aristotle.

Seneca sayth, that the person ought alwayes to inforce and constrayn himselfe, to be veritable or true, for it is the most worthy and honourable thing to a Wyse man, that his dædes maye be like his sayings, and he ought to beware that he doeth not lese the being veritable, for if once he doe lese truth, it shalbe no more beleued by him. Seneca.

There was a man that demanded of a Philosopher, how he might be sayde spoken: and he sayde, saye nothing but that thou knowest well, without adding thereto any lye.

Salomon sayeth, making his Prayer to almighty God. God Lord I pray the, that al vanities and lyes, may absent them and be farre from me. Salomon.

Paule. Saynt Paule sayth, God will destroy the tongue that doth lye. And sayeth, that wordes spoken gently and peasea-bly, be swéter then Honye.

¶Example of the Vertue of Veritie.

¶The.xlvii.Chapter.

OF the Vertue of Veritie, or Trueth, it is red in the lyfe of Holy Fathers, that there was a riche knight, whiche did forsake his riches for to serue God, and wēt into an Abby, where he made himselfe a Religious man, and did re-nounce the world altogither. It chaun-sed on a day, that the Abbot for nede of Money purposed to sell two olde Awes, that had bene long tyme in the Abbye, he bethought him that he would sende them to be solde, by the sayde new Re-ligious man, for he thought that he had the practise therof. And that afterward he would buy other, that should be yon-ger,

ger, this knighte did take the charge of them, all be it partly agaynst his will. And did not denye it, by reason of obedience, he being in the market, with one of the Laye bretheren of the sayde Abbye, which led the sayd Asses, when it was demaunded of him if the sayde Asses were good, he aunswered thinke you that if they were good, our Father Abbot would sell them. The other demanded of him, wherefore their tayles were so pilled, he aunswered, they bee very old, and doe fall oft tymes in the myre, and when a man will lifte them vp, he must take them by the tayles, and that is the cause they haue their tayles so pilled, wherefore they coulde not sell their Asses, but broughte them home agayne. The Abbot did demand of the lay Brother, howe it chaunced that they had not solde their Asses, and he showed him the cause. Then the Abbot caused this Religyous man to come afore him, and did rebuke him, he aunswered the Abbot and sayd, that he was not become a Religious man, to

the intent to deceyue any person, nor to lye, but that he had forsaken all hys ryches, to serue him which is full of all truth, with the which aunswere the Abbot was very well content.

¶ How lying is an euill vyce, the manners to eschewe it, and in what sorte, and which is euill lying.

¶ The.xlviii. Chapter.



Lying is a vyce contrary to Truth, and it is to hide and couer the truth, with coleure of wordes to deceiue another man, there be dyuers maners of lying, ỳ is to say, lying which is told in manner of newes, there is lying which is solde for to eschewe to speake euill, without preiudice of any person. And these two be not prohibited in the Scripture. But there is lying wyth

falshode,

falshode, which is told to the domage of another, there is lying, as not to hold and kepe promyse, there is lying accustomed. These three maners be prohibited, there be some whiche lye willingly in swearing, and with their knowlebge doe forsweare them, which is a very euill lying.

Salomon sayth, that the mouth which doeth lye, killeth the soule, and that it were better to be a Theefe, then a continuall lyer. Salomon.

Of the which Plato speaketh saying, that he which doeth affyrme that thing which he doth not know of that thing, which he shall know, he shall be holden for suspect. Plato.

And sayeth, that the person whyche hath bene accustomed to lye, shall not bee beleeued when hee shall shewe the truth.

¶ What Mercy is, and of the operation of the same, and howe Mercy is that whereby a man obtayneth the loue of God.

¶ The.xlix.Chapter.

Austine. MErcye, as Saynte Austyne sayeth, is to haue compassyon of his owne soule, and of the myserye and wretchednesse of another.

Saynt Thomas. Saynt Thomas sayth, that the operation of mercy is to pardon the offences done vnto thee, and to chastice and correct him that hath nede thereof, to counsayle him which stãdeth in doubt, to comfort them whiche be in discomforte, and to pray to God for another.

Plato. Plato sayeth, that the person can not haue a more profytable thing, then the Vertue of Mercy, that is to say, to visite the sick, to fede them that be hungry, to giue them drink that be thyrsty, visyte

vysyte the pryſoners, cloath the naked, lodge them that doe lack lodging, and to bury the dead perſons.

Alexander ſayth, that the power and the might of the mã, increaſeth in two manners, that is to ſay, to get friends by mercy. Alexander.

Longin ſayth, that he which ſhal haue mercy of another, he ſhall fynde mercy for himſelfe. Longin.

Our Lorde Jeſu ſayth, pardon other gladly, if thou wilt haue pardon. One of the thinges that moſte pleaſeth God is, that if a man haue offended thée, and that thou canſte take vengeaunce of him for it, that thou doe forgiue him.

Salomon ſayth, that he which gladly doth giue to the poore, ſhall neuer bée in miſerye and pouertie. And ſayeth, that he which doeth ſtoppe his eares at the voyce of the Poore, ſhall crye and not be heard of the mercy of God. Salomon.

Saynt Gregory ſayth, that he which gladly fulfilleth the workes of mercye, ſhall not die of euill death, and that his Gregory.

prayer shall be hearde.

¶Example of Mercy.

The.i. Chapter.



F the Vertue of mercy, it is redde in the Hystories of Rome, that there was a Theefe brought before King Alexander. And he demaunded of him wherefore he did robbe. He aunswered, I robbe vppon the Sea, and thou vppon the earth, I am called a Theefe because that I am alone, and because thou goest honestly, and that thou arte alwayes accompanyed with many folks, thou art called King. But knowe thou King Alexander, that pouerty constrayneth me to be a Theefe, but thou art much worse, and a stronger theefe then I am, for thou doest rob for couetousnesse, and the more that thou hast, the more thou desyrest, and if thou haue more, worse thou wilt do.

And

hath ynough, is to cast water into the Sea, and to gyue moze then a man may beare it is not liberalitie, but it is Prodygallitye. It is redde in the Summe of Tyces, that Prodigallitie is to spende his owen without measure, or reason, and therfore in the Law, the Prodigall persons be called Fooles. Yet notwithstanding, Couetousnesse is of lesse profite then prodigallity, after Saynt Thomas, which doth proue it by three reasons. The fyrste is, that the office of Prodigallitie doth accorde better with the vertue of Liberalitye, whiche is to giue, then doeth Couetousnesse, which is to holde. The second is, that the Prodygall person is more profitable to other, then the couetous person is. The thyrd reason is, that the Prodigall person doth sooner amende, and forsake his Vyce of Prodigallitye, then ỹ Auaricious person his couetousnes, of prodigallitie discēdeth pouerty. Iob.

And Iob sayth, that pouertie is beauinesse of harte, shame and dispayre,

and

and rote of all euill. The vertue of liberallitye, may be compared to the Egle, which is the moste liberall Byrde that is, for if he be neuer so hungry, yet will he leaue the halfe of his pray, to them that come after him, a man lightlye can not see the Egle flye in seking his pray, but there is alwayes some other Fowle that doeth followe him, for to haue parte of that the Egle shall leaue.

Salomon. Salomon speaking of Liberalitie, sayeth, that if thou do a good deede, consider to whom thou doest it, for Almes doeth quenche and kill sinne, in lyke case as the Fyre is quenched wyth water.

Alexander. Alexander sayth, giue, & another shal giue vnto thee, and that that thou wilt giue, giue it incontinent, and without any deferring, for as ỹ wise man sayth in the Prouerbes. The almes whiche is long deferred and loked for, is not giuen, but it is solde.

Cato. Cato sayeth, consider to whome thou giuest, and take heede that when thou

wilte

wilt demaunde any thing, that it be iuſt and rightfull, for it is a great folly to demaund a thing vnreaſonable, and ſuch a thing wherof they ſhall be lightly denyed.

Seneca ſayth, that a man ought more to conſyder and regard the will of him that doth giue, then that thing which is giuen, and he which demaundeth anye thing with feare, giueth occaſion to bee denyed. Seneca.

Plato ſayeth, that there is no greater heauineſſe in the worlde, then to demaunde that thing wherewith a man ought to lyue. And ſayth, that pouertye is a very euill thing, but it is a greater euill for a man to doe euill, by reaſon of the ſame. Plato.

Tully ſayth, that there is not a more comfortable and ſweeter thing in the worlde, then for a man to liue of his owne, and to haue libertie. And ſayth, that he whiche is contente with that thing he hath, is not poore. Tully.

Sidrac ſayth, beware of pouertie, when thou ſhall haue aboundaunce of riches, Sidrac.

riches, for in a litle space the tyme doth chaunge.

Innocent. Innocent sayth, that it is great pitty of the misery of the poore man, for if he demaunde, he consumeth himselfe in pouerty.

Salomon. Salomon sayeth, that when a man is poore, his Brethern do disalow and renounce him, and his frendes doeth flye and go from him.

Salomon. Salomon praying to Almighty God, sayth: good Lord I pray thee, graunt me two things, the one is that thou defend me from pouerty, the other is, that thou giue me not so much riches, that I doe disknowledge and forget thee by reason of the same. He saith that auarice is contrary to pouerty, for if the rich man doe speake, euery man doth giue hym audience, albeit that he speake muche euil & many folish words, and the poore mã, do he speake neuer so wel, yet shall he not be regarded, but shall be reproued, and shalbe constrained to hold his peace.

Plato. Plato sayeth, it is better for a man

to

to leaue his Richesse after his death, to his enemyes, then to demaund in his lyfe by reason of pouerty, helpe of hys frendes.

Varro sayth, that the riche man doth not get his Richesse without trauayle, nor doeth kepe them without Feare, nor doeth not leaue them without sorrow and greefe. Varro.

¶ Example of Liberallitie.

CAmillus was commended for his Liberallitye in thys sorte, in refusing that he needed not to take: for when the Frenche men did offer to giue him a mighty Masse of Golde, he of a righte noble courage refused it, saying: that Iron, not Gold, is the Mettal wherwith he woulde defende his Countrey, thus by his liberallitie, he saued his Countrey, which a couetous hart corrupted with Gold, would haue betrayed.

Another

Another.

Phocion who by reporte was fyue and forty tymes made Lord Generall of the Warres in hys Countreye, wyth greate honoure, was yet euermore but pore, when as he might̃e easily haue bene riche, by meanes of the great dignities, whiche the common wealth bestowed on him. And when King Phillip had sente hym a greate summe of Treasure, for a rewarde, he would not take it, and being counsayled by the Oratours, that though he could easyly spare it. yet he should take it for his childrens necessity, for whom it should be vnpossyble in so greate powertie, to mayntayn their Fathers estate, he made aunswere most worthely. If my children will doe as I haue done, the same God that hath brought me to this honoure, shall prosper them to attayne to the lyke, but if they wyll not follow their Fathers steppes, I will not with this wealth norrell them in their naughtinesse.

Another.

Another.

Archesilaus on a time vnderstanding that one Ctesibius was sicke, and in great penury, he came to visyte hym, and withall brought a bagge ful of money, which he thrust secretly vnder the sick mans pillowe: when Ctesibius founde it, greatly comforted with thys liberall dæde, sayde: this is one of Archesilaus knackes that he vseth to play, thus merrily commending his liberalitye.

Another.

Xeno was so liberall in rewarding the paynes of his Tutors, that when they required but one hũdred pounds, he gaue them twayne.

¶Howe couetousnesse is a greeuous Vyce, of the euils that do come therof, and of the insaciatenesse of the same.

¶The.liii.Chapter.



Couetousnes is contrary to liberality. And it is a disordinate desire to get temporall goods, and to withholde that which a mã ought to giue to the poore, and to mispende, waste, and suffer mony to be destroyed, rather then to giue it where it is nede.

Gregory. Saynte Gregorye sayeth, that in all thinges in the worlde, a measure contenting & suffering is founde and had, but in Couetousnesse, whiche neuer is satisfyed. Couetousnesse maye be compared to the Moldwarpe, which is a Beast that liueth only of the earth, and neuer hath ynough, for she thinketh that it wil fayle her, and she is always permiry.

Paule. Saynt Paule sayth, that Couetousnesse is the cheefe of all euill, for the couetous person is neuer full. In lyke case as the wayghte and charge of the burde that the Asse or horse doth beare, is to the profyte of another, and to the great

great payne of the bearer, that is to say of the Horse. So the couetous person doth get and kæpe together his richesse by his great payne and labour, to the profyte of those to whom he doth leaue his said riches, the which do make merry with it.

Pithagoras sayth, that the couetous persons may be called Panims, for the Sarasynes doe worshippe their Idols of Golde and Siluer, so the auaricious persons do worship their richesse. Pithagoras.

Seneca sayeth, that it is better to spende foolishlye, then to get and kæpe vnlawfully. Seneca.

The Mayster of Sentences sayeth, that there is no man content with hys degrae and estate.

Saynt Austine sayeth, that a couetous person, maye be compared and likened to hell, for Hel is neuer ful nor satisfyed, nor the couetous person with all the Money of the worlde. Austine.

Marciall sayth, that so long as the couetous person doth liue, he neuer doeth profyte to any man. Marciall.

Seneca. Seneca sayeth, that couetousnesse is the high way of spirituall death, and also often tymes of the Temporall death.

Paule. Therefore Saynt Paule sayth. Radix omnium malorum est cupiditas.

Couetousnesse is the rote of all mischiefe.

¶Example of Couetousnesse.

CRassus the grædye and couetous Romayne, so hungred after Ryches, that onely to satisfye his vnmeasurable appetite, he iniuriously inuaded the Parthians, who knowing why he wrought them this iniurious harme, did so bende his death, that he was slayne, and his Carkasse being taken, a Souldyer strake of his heade, pulled out the brayns, fylled the Skull ful of molten leade, and so brought it to the

King

King of the Parthians, who for it, gaue him the wayghte of Craſſus heade in Golde.

Another.

When Methridates vnderſtood that Aquilius had warred with him onelye for Couetouſneſſe, Aquilius being taken, to ſtaunche his thyrſting after Golde, he poured molden Gold downe his throate.

¶ Of Humillity, and in how many maners it is deuyded, and of thoſe thinges which diſcende of it.

¶ The .liiii. Chapter.

Humillitie, as Origin ſayeth: is to refrayn the intent of the will of the courage, there is diuers manners of humillity. The fyrſte is, to theiwe himſelfe not ſo good and worthye as other. The ſeconde is, to be of humble

conuersation and familliarity with euery man. The thyrd is, to repute himself vnworthy to be in the company of great men. The fourth is, to beleeue to haue sufficyente, and vnable in all things. The fift is, to feare those things whiche ought to be feared. Of Humillity discend and come foure thynges. The fyrste is honour, that is to saye, to giue honour to another man. The second is, to giue honour to a better then himselfe. The thyrde is, to obeye them that haue authoritye to commaunde him. The fourth is to knowledge the benifit ỳ a man hath receyued. Of Humillity do discend these vertues, meknesse, pittye, deuotyon, franchisse or libertye, contemplation, feare of God, simpleneſſe and equitie.

Salomon.

Salomon sayeth, if a great or Noble man doe thée honour, doe not exalt thée therefore.

GOD sayeth, he that doeth humylate himselfe shall be exalted, and hee that doth exalt himself, he shal be made meeke.

Saynt

Saynt Gregory sayth, that the man shall haue no manner of Vertue, except he haue fyrst Humillity. Gregory.

Aristotle sayth, that the euil mã wareth prowd, when a man doth giue him, and the wyse man doth humilate himselfe. Aristotle.

Longin sayeth, that as the Byrdes doe strayn their wings, when they flye agaynst the Hill, so a man muste constrayne himselfe by Humillitye, if hée will mount and ascende into Heauen. Longin.

Salomon sayth, doe all thinges by Humillitie, and thou shall be loued of euery man. And sayth that the woman in humbling her selfe, doeth ouercome and rule her husbande. Salomon.

Cato saith, giue place to a better man then thy selfe, and dispraise no man for any manner thing, or if the man be poore, yet his vertues may be great, humillity is a great vertue and very conuenyent and necessary as well to little as to greate. Cato.

Salomon speaking of the same saith. Salomon.

Quanto maior es humilia et ipsum in

omnibus et coram te inuenies graciam.

The greater thou arte, so muche the more humble thy selfe in all thing, and thou shalt fynde fauour before thee.

¶ Example of Humillitie.

¶ The.lb. Chapter.

OF the Vertue of Humillity, it is redde in the Hystories of Rome, that when there was any Lorde or Captayn sent by the Romaynes to conquer any countrey, and if he retourned to Rome with victory, the Romaines made him thre honoures, and thre dishonours. The fyrst honour was, that al the people of the Cittie, shoulde go to meete him and receiue him.

The seconde was, that he was sette vppon a Charyot drawne with foure whyte Horses, and al the people about him, bringing him into Rome with Candles and Torches burning.

The thyrde was, that all the Prin-

ces

ces that he had conquered, did come after him behynde the Charyot.

The fyrst dishonour was, that there was sitting with him in the Chariot, the moste vyle and wretched person, that coulde be founde in all the Cittie, which was done to giue example to other, to come to such estate.

The seconde that afore the people, this Vyllayne did gyue hym manye great strokes, and sayde: thou ought not to be prowde for the honour that is done vnto thee, for I am a man as well as thou.

The thyrde was, that during al this day of Tryumphe, euerye man that would, might say any manner of iniuryes to him they would, without anye punishment.

¶ Of Pride, and of the vices that discend and come of the same, and how pryde displeaseth God and the world, and how the proud person doth torment himself in this worlde.

¶ The

¶ The.lvi.Chapter.

PRyde, is a vyce contrarye to the vertue of Humillity.

Aristotle sayth, that Pryde is properly to will to be lyke to a greater or better then hymselfe. And there is many sortes and maners of ỹ same, that is to say, Pryde of highnes, as to will to put himselfe always afore al men, & to take himselfe for the best. Pride of gouerning and ruling, as to wil by himself alone, to gouern and rule all other. Pride of Folly, which is to doe more then a man may. Pryde of misknowledge and ignorannce, that is to say, to kepe greater estate then doth appertayne and belong to the person, belæuing himselfe to be worthy therof. Pryde of beastiality or a beastly pride, as he which will not honour those persons to whome it doth appertayne, but wil dispraise them. Of the syn of pryde discend thre thinges, that is to say, not to beare honour to a better thē himself.

The

The seconde is inobedience, as not to obey them that haue authority & power of him. The thyrde is ingratitude, as not to knowleage the sin of pryde, and a man may cõpare pryde to the Faulcon, which desireth to rule and gouern, the Faulcon is of such condicion, that there where he doth build & make his neast, he beateth all the ryuers about him in such wyse, that he will not suffer none other byrd of pray to haunt & vse there, but he himselfe, and will by his greate pryde, be Lorde of all the Ryuer.

Ptholomeus sayeth, that the more that anye Lordshippe, Dominyon or ruling is exalted, the more perilous it is, wherfore it is red in the old Testament, that God did fourme and create the fayrest Aungell of al other, and by his Pryde, he thoughte to be equall with God, and would haue resyst him, but God seing his greate mallice, did commaund Saynt Mighell to cast him out of Heauen, with all his fellowes, and so it was done. Ptholomeus.

Salomon sayth, that there be thre vyces Salomon.

bytes among all other, which do verye sore displease God, that is to saye, a pore man proud, a riche Lyer, and an olde letcherous person. And sayth, that there is alwayes questions and debate amongst prowde men.

Barnarde. Saynt Barnarde sayth, I doe meruayle much of prowde men, the which cannot be in peace, & can not come and ascend into Heauen, wherefore they must nedes fall into the fyre of Hell, which shall deuour thē. There is difference betwene Vainglory and Pryde, albeit that Vayneglory doth descende of Pryde, for pryde doeth holde it selfe within the hearte and courage, and Vayneglory is to shew the will of the courage, and to will to be praysed.

Austine. Saynt Austine sayth, ỹ the Vyce of Irreuerence & disobedience, is a token of Folly, and great Pryde in the hart. And sayth, that a mā must more feare and flye from Irreuerence, then from death.

Salomon. Salomon sayth, that he which doeth not giue reuerence and honour to hys

Father

Father and Mother shall be vnhappy, and all euill and mischiefe shall come vnto him.

Seneca sayth, that when thou shalte doe any thing better then another, doe not boaste thy selfe thereof, for if thou doe, Cato sayth, that thou shall be dispraysed thereby. Seneca. Cato.

Saynt Austine sayeth, in the Booke of the Cittie of God, that boasting is an euill and peruerse vyce to the soule. He doth loue praysing of man, whiche doth dispraise the very witnesse of his owne conscience. Austine.

Origen sayeth, wherefore and howe can, or how dare the person that is but earth and ashes, be prowde, when hee doth remember his natiuitie, and how he is come into this worlde, or how hys lyfe is contayned in a feeble Vessell, or what ordure or fylth he doeth cast oute by the Conduites of his body. Origen.

Saynt Gregory sayth, that there be fower manners of Arrogancye and Pryde, in the which all the swellinges of pryde be shewed. Gregory.

The

The fyrst is, if a man think that all the goodnesse that is in him doeth come of himselfe.

The seconde is, that if he beleeue to haue it of God, and to Iudge to haue well deserued it by his merites.

The thyrd is when he doth vaunt and boaste him of goodnesse, & there is none in him.

The fourth is, when in himselfe hee doth dispraise another, & desyreth that a man knowe the goodnesse that is in him, and of this the wyse man sayeth. Arroganciam et superbiam et os bilingue detestor.

¶Example of Pryde.

POmpeius the Romayne was so puft vp in Pryde that he wouldbe haue no man to be his equal, and Cæsar on the other syde, for his pryde wold haue no man his better nor Superiour, for the whiche there fell debate betweene them, so that they were the Authoures of ciuill Wars, & Pompei being put to flight,

slight, going to his trustie friend Ptholome King of Egipt, had his head stroke of by his procurement, & sent to Cæsar for a present, and as some wryte, this plague did iustly punishe the pryde of Pompei, for when he had ouercome Ierusalem, and entered the Cittie, it was tolde him that there was an holy place in the Temple, into the which no man might enter, thē Pompei vpon a great pryde, would nēds breake into it, and go in, as it were in a prowde despighte agaynst God, and therefore they saye that in that selfe same place, on the riuer where Pompeis head was smot of in Egipt, this place of Ierusalem Tēple called Sanctū Sanctorum could be sēne so farre of in no place of all the world, as there where he was slayne in ỹ sight of it. This Pompeis pryde being plaged by death, Cæsars was so aduanced, that where the common Weale was wont to be ruled by yearely Officers, as Consuls and other, nowe he himselfe woulde rule all alone, and bee a perpetuall Emperoure, but his ryper pryde was sone rotten, for shortelye

after

after he had made himself to be so proclaymed sitting in his Royaltie in the Senate house, Brutus Cassius & other that had conspyred his death, there fell on him, and slue him, being wounded in.xxiij. places. Thus through Pryde and presumption, perrished the two of the moste Noble Captaynes of the worlde.

¶ Howe a man ought to gouerne hymselfe, as well of the tongue, as of wit and vnderstãding, for to speake well and wysely to all folks, and how by wordes a man is praysed or dispraysed.

¶ The.lvii.Chapter.

YOu oughte to consider when thou shall speake, order & reason therfore afore ỹ thou doe speake, consyder syre thinges, that is to say, know wel what

what thou wilt speake, and to whome, and wherfore, how, and in what time, and what reason, and then beware that thou be not to hasty in speaking, for feare that thy wyll doe not agree to reason.

Salomon sayth, that he whiche cannot refrayne and gouerne his spirites in speaking, is lyke to a Towne or Cittie without Walles, and is all open. And sayth, that he that will not consyder what he doeth speake, shall suffer much euill. And in another place sayth, speake little, for in muche speaking there is ofte tymes much follye. And sayeth, that the Fole semeth to be a wyse man, whē he doth hold his peace. It was demaunded of a Philosopher, wherefore he did speake so little, and whether he did it by reason of witte or Folly, and he aunswered that the fole could not holde his peace. Salomon.

Cato sayth, that the chiefe vertue is, to refrayne the tongue. Cato.

The Maister of sentences sayth, that so long as thou doest keepe thee from

shewing thy secrete, it is thy subiecte, but when thou haste discouerde and shewed it, thou art then in pryson, and subiect vnto it. It is better and more sure for thee to holde thy peace, then to crye to another that he holde his peace.

Seneca. Seneca sayeth, that if thou can not refrayne thy selfe from speaking, howe wilt thou commaunde another to hold his peace, thou ought to consyder if hee be thy friend or enemye, to whom thou doest speake, for there is not a sweeter thing in the worlde, then a good friend, to whome thou mayste tell and shewe thy secrete, as to thy selfe.

Tully. Tully sayeth, that although that thy wordes be not fayre and elloquent. Nevertheless, if thou do pronounce them gently, and with fayre manner, they shall be praysed, and if thy wordes be neuer so good and fayre, and thou doe not shewe them gentlye, they shall bee blamed.

Sidrac. Sidrac sayeth, that when thou wilte purpose any thing, beware aboue all thinges to speake to much, for to much

speaking

speaking and a long tale, displeaseth and greeueth the hearers.

Saynt Austine sayeth, that a man ought to beware to iudge any thing agaynst anpther, for a man can not tell if he which doth the thing, do it for good intent or euill. Austine.

Saint Chrisostome, speaking against them which doe iudge other folkes, and sayeth: how doest thou see so many little faults in the deeds of another man, and doth let passe so many great faults in thyne owne deedes, thou ought to be dilligent to consyder thyne own deeds, more then the deedes of other men. Chrisost.

A Philosopher sayd vnto a friend of his, be euermore glad and willinger to heare and harken then to speake, vse thyne Eares more then thy Tongue, speake nothing but good and leaue the euil, for to speake good of another man, it is the beginning of loue and friendship, and to speake euill, is cause of greate hatred. And a certayne Philosopher sayth, that good and gentle words, doe amende the deedes. And sayth also,

that a good and gentle aunswere breaketh the yre and wrath of man. And another sayeth, be well ware that thou doe not speake very ofte, if thou be not a good and a sayre speaker. And sayth, that the fole cannot but defame himselfe in speaking, for he can not stoppe nor make an ende of his wordes and speaking.

Tully. Tully sayth, amongest al mischiefes and daungers that be in friendshippe, flattering is the greatest.

Salomon. Salomon sayth, that the person full of flattering, is a snare to take the innocent persons. And sayeth, beware in anye case that thou doe not inclyne thy selfe to flattering wordes, for they be snares to take thée.

Gregory. Saynt Gregory sayth, that we ought to haue them in great reuerēce, which doe preache the holye Scripture, for they be cursers ỹ go before our Lorde, and our Lorde doth followe them. The holy preaching commeth before, and our Lorde commeth after in the dyspon of our heartes and courages, the

wordes

wordes make the curse before, & trueth is spreade abroade in our vnderstanding, to this purpose, God sayth to hys Apostles.

Qui vos audit, me audit, et qui vos spernit, me spernit.

He that heares you, heares me, and he that dispyseth you, despyseth me.

And Socrates sayth, the tongue of a fole is the key of his secrete. And saith, that the tongue of a man sheweth and declareth his witte and wysedome, or his follye. Socrates.

Barbalicus sayth, a man of good discretion, oughte not to exercyse him in things vnuayleable, nor to spend more then his winning is. Barbali.

Argelicus sayth, a man may haue but payne and labour in this world. Argelicus

Drusiane sayeth, he that eateth not, shall dye for hunger, and if he eat more then ynough, he shall be sick, therefore it is a difficile thing to a man, to be long in health. Drusiane.

Bernicus sayeth, truste him not that forsweareth hys Fayth for worldlye Bernicus.

thinges. And he sayth, ydelnesse ingendereth ignorannce, and ignorannce ingendreth errour.

Sedechias. Sedechias sayth, in long slæping is not profyte, but harme to vse it. And sayeth, beware that thou dispende not halfe thy tyme in ydelnesse.

Ciuill. Ciuill sayth, the good soule wouldе haue no rest in this world, then he that will haue a good soule, ought to beware of rest.

Galien. Galien sayth, gouern thæ so wel that thou kepe thæ from euil doing, and suffyse thæ with the good dædes, that thou shall doe beside, for Christes sake.

Gregory. And Gregory sayeth, he that will witte whether his soule be noble and cleane, or foule and corrupt, he oughte to consyder in his delectation and hys conscience, and if he delight him in doing good and vertuous workes, with fayth, hope, and charitie, then his soule is cleane and noble. And if he delighteth him in doing foule and transitorye thinges, and of no value, than hys soule is foule, for euerye thing re-

reioyceth him with his semblable, the good with the good, and the euil with the euill.

Socrates sayeth, let not to doe well, though thy good dædes be not knowne, for wel doing is so good of it selfe, that it shalbe vaileable ynough to thee at last. And sayeth, when thou will chastise or correct any mã for his vyce, thou ought to monish and exhorte him by good and gentle wordes. And sayth, that the man slaundering with words, is worse then a Theefe. And sayeth, that he is good and wyse, whiche can rehearse the good dædes of the wyse men, and couer their malice, and it was demaunded of him, whē the wit of a man is perfite, and he answered that when he doeth not speake, but well & discreately, and as he ought to do. And sayth yt it is better for a man to speake well, then to hold his peace, and say nothing, he saith refrayne thy tongue, and thy euil will, and it shall be the fayrest robe and garment that thou canst weare. Socrates.

And therefore the Prophet Dauid prayed

prayed our Lorde that he wouldē take heede of his mouth, and be keeper therof, and to ſet a Doze or a Gate at hys lippes to keepe them cloſe, to the intent that he ſhoulde not ſay nor ſpeake any manner of thing, that ſhoulde diſpleaſe God. To whome we ſhall pray that all thinges which be afozeſayd, may be to his glozy, to the which the father, the Sonne, and the holy Ghoſt, bring vs all. Amen.

FINIS.

¶ Here endeth the Boke of Wiſedome, after the ſayings of anciēt Philoſophers, and other Noble wyſe men, lately tranſlated out of Frenche into Engliſhe.